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PROCEEDINGS

OF THE

LEGISLATIVE COUNCIL

OF THE GOVERNOR OF MADRAS

OFFICIAL REPORT

THIRD SESSION OF THE FOURTH LEGISLATIVE COUNCIL UNDER THE GOVERNMENT OF INDIA ACT, 1919

Tuesday, the 1st November 1932

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MADRAS

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THE LEGISLATIVE COUNCIL OF THE GOVERNOR OF MADRAS.

Tuesday, the 1st November 1932.

The House met at eleven of the clock, Mr. President (the hon. Mr. B. RAMACHANDRA REDDI) in the Chair.

PRESENT:

Usman Sahib Bahadur, *Kt.*, The hon. Khan Bahadur Sir Mahomed.
Krishnan Nayar, *Kt.*, The hon. Diwan Bahadur Sir M.
Campbell, K.C.I.E., C.S.I., C.B.E., V.D., I.C.S., The hon. Sir Archibald.
Stokes, C.S.I., C.I.E, I.C.S., The hon. Mr. H. G.
Muniswami Nayudu, The hon. Diwan Bahadur B.
Rajan, The hon. Mr. P. T.
Kumaraswami Reddiyar, The hon. Diwan Bahadur S.
Abdul Hameed Khan Sahib Bahadur.
Ahmed Meeran Sahib Bahadur.
Alagannan Chettiyar, Rao Sahib A. S.
Alamelumangathayaramma, Mrs. K.
Annamalai Chettiyar, Mr. S. A. A.
Ari Gowder, Mr. H. B.
Arogyaswami Mudaliyar, Diwan Bahadur R. N.
Basheer Ahmed Sayeed Sahib Bahadur.
Basu Dev, Mr. C.
Bayappa Reddi, Mr. P.
Beyabani Sahib Bahadur, S. M. K.
Bhanoji Rao, Mr. A. V.
Birley, Mr. F.
Davis, Mr. J. A.
Devadasan, Mr. M.
Dharmalingam Pillai, Rao Sahib V.
Duraiswami Reddiyar, Mr. K. M.
Ellappa Chettiyar, Diwan Bahadur S.
Foulkes, Mr. R.
Harischandrudu Nayudu, Mr. A.
Hood, I.C.S., Mr. H. M.
Indriah, Mr. C.
Jagannadha Raju, Rao Bahadur G.
Jagannatham, Mr. H. M.
Jayaram Nayudu, Rao Sahib C.
Jones, Mr. C. E.
Kesava Ramamurti Nayudu, Mr. K.
Khalif-ul-lah Sahib Bahadur, Khan Bahadur P.
Kolanda Reddi, Rai Sahib C.
Koti Reddi, Mr. K.
Krishnamurti, Rao Sahib D.
Krishnan, Mr. C.
Kumara Raja of Venkatagiri.
Lakshmana Reddi, Mr. G.
Langley, Mr. W. K. M.
Luker, Mr. F. G.
Madanagopal Nayudu, Mr. R.
Mahboob Ali Baig Sahib Bahadur.
Manikkavelu Nayakar, Mr. M. A.
Moses, Mr. P. C.
Muniswami Pillai, Rao Sahib V. I.
Murugappa Chettiyar, Diwan Bahadur A. M. M.
Muthiah Chettiyar, Mr. M. A.
Muthu Chettiyar, Rao Bahadur P. C.
Nanjappa Bahadur, Subadar-Major S. A.
Narasa Reddi, Mr. T.
Narasimhaswami, Mr. D. V.
Narayanan Nambiyar, Mr. V. P.
Natesa Mudaliyar, Rao Bahadur C.
Parthasarathi Ayyangar, Mr. C. R.
Patnaik Mahasayo, Sriman M. G.
Patro, *Kt.*, Rao Bahadur Sir A. P.
Pattagar of Palayakottai.
Pocker Sahib Bahadur, B.
Premayya, Mr. G. R.
Rajagopala Pillai, Mr. P. V.
Raja of Bobbili.
Raja of Kallikote.
Ramakrishna Reddi, Mr. A.
Ramalingam Chettiyar, Rao Bahadur T. A.
Ramamurti, Pandit Ganala.
Raman Menon, Mr. K. P.
Ramaswami Ayyar, Mr. T. S.
Ranganatha Mudaliyar, Mr. A
Ranganatha Mudaliyar, Mr. G.
Ranganatha Mudaliyar, Mr. M. D. T.
Ratnasabhapati Mudaliyar, Diwan Bahadur C. S.
Sami Venkatachalam Chetti, Mr.
Satyanarayana Choudari, Mr. C.
Sesha Reddi, Mr. B. P.
Siva Raj, Rao Sahib N.
Slater, C.M.G., C.I.E., I.C.S., Mr. S. H.
Soundara Pandian, Mr. W. P. A.
Sreshta, Mr. M. S.
Srinivasa Ayyangar, Mr. T. C.
Srinivasan, Rao Bahadur R.
Sriramulu, Mr. G.
Stanes, Mr. F. J.
Subbarayan, Dr. P.

PRESENT—*cont.*

Subrahmanya Chetti, Rao Sahib P.
Subrahmanya Bhatt, Mr. U. C.
Sundara Rao Nayudu, Mr. T.
Syed Tajuddin Sahib Bahadur, Khan Sahib.
Thomas, Mr. Daniel.
Thorne, C.I.E., I.C.S., Mr. J. A.
Vasudeva Pillai, Mr. V. G.
Vedachala Mudaliyar, Mr. M.
Venugopal Nayudu, Rao Bahadur R. K.
Wright, Mr. W. O.
Yahya Ali Sahib Bahadur, Khan Bahadur.
Yakub Hasan Sahib Bahadur.
Zamindar of Kirlampudi.
Zamindar of Mirzapuram.

I.—QUESTIONS AND ANSWERS.

STARRED QUESTIONS

Education

Discharge of Muslim L.Ts. from Government Service as a measure of retrenchment.

* 211 *Q.*—Mr. ABDUL HAMEED KHAN: Will the hon. the Minister for Education and Excise be pleased to state—

(*a*) whether it is a fact that the services of some Muslim L.Ts. in the Government service have been dispensed with as a measure of retrenchment; and

(*b*) the name and the period of service of each of them?

A.—(*a*) Yes.

(*b*)—

Names.		Period of service. Y.	M.	D.
Muhammad Abdulla Sheriff Sahib	...	2	2	21
Muhammad Mohideen Sahib	... ...	1	3	28
M. A. Majeed Sahib	... ...	1	1	11

Mr. ABDUL HAMEED KHAN:—"May I know whether the Government are considering the question of reinstating them in their places?"

The hon. Diwn Bahadur S. KUMARASWAMI REDDIYAR:—"As far as I can recollect, they are not considering."

Mr. ABDUL HAMEED KHAN:—"May I know whether the Government are still considering it?"

The hon. Diwan Bahadur S. KUMARASWAMI REDDIYAR:—"No, no. If the hon. Member will give me notice, I shall look into the matter."

Mr. ABDUL HAMEED KHAN:—"Will the Government be pleased to reconsider the question in view of the paucity of Muslim L.T.'s in Government colleges and particularly more so in the Muhammadan College?"

The hon. Diwan Bahadur S. KUMARASWAMI REDDIYAR:—"The rule is that there must be a certain number of Muslim teachers in the college classes as well as high schools."

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Mr. ABDUL HAMEED KHAN :—"May I know whether these rules have been strictly followed and whether the Government will be pleased to consider the question of reinstating these Muslim L.T. teachers?"

The hon. Diwan Bahadur S. KUMARASWAMI REDDIYAR :—"The rules have been strictly followed but I do not know that the adherence to that rule would mean the reinstatement of these people."

Mr. ABDUL HAMEED KHAN :—"May I know whether the hon. Minister will be pleased to consider the advisability of reinstating these people in view of the fact that there are not enough number of Muslim teachers in Muhammadan colleges and schools?"

The hon. Diwan Bahadur S. KUMARASWAMI REDDIYAR :—"I shall consider over the matter."

Fisheries

Stoppage of the Pisciculture propaganda.

* 212 *Q.*—Mr. A. B. SHETTY: Will the hon. the Minister for Education and Excise be pleased to state—

(*a*) the reasons for stopping the pisciculture propaganda that was being done by the Department of Fisheries; and

(*b*) the reasons for abandoning the survey of the chank fisheries off the Tanjore coast?

A.—(*a*) The expenditure involved in stocking all the suitable wells and ponds with fish of good species was considered to be too high and the Government could not afford to pursue the scheme at a time of financial stringency when the available money could more usefully be diverted to tank stocking operations which have so far proved successful and remunerative.

(*b*) The survey has been suspended for financial reasons.

Refusal of admission to the Adi-Dravida children in the Elementary School at Kavvayi.

* 213 *Q.*—Mr. A. B. SHETTY: Will the hon. the Minister for Education and Excise be pleased to state—

(*a*) whether the Elementary School run by the Fisheries Department at Kavvayi in North Malabar is open to all communities;

(*b*) whether the Adi-Dravida children who sought admission into the school were refused admission;

(*c*) whether the matter was brought to the notice of the Government;

(*d*) whether a Government Order has been issued prohibiting the admission of Adi-Dravida children into Kavvayi school;

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(e) whether there is a Government Order in force insisting on schools admitting children of all communities and that schools should be located in localities accessible to all communities;

(f) whether the Director of Public Instruction and the Commissioner of Labour were consulted before the order was passed;

(g) whether Kavvayi school is located in a place accessible to all communities; and

(h) whether he will be pleased to place on the Table of the House all the papers connected with the subject?

A.—(a) The school is intended mainly for the education of fisher children.

(b) The headmaster of the school did not admit a Pulaya boy presumably owing to the opposition of the fishermen.

(c) Yes.

(d) The Government ordered that the school should continue to be mainly concerned with the education of the fisher children.

(e) There are orders and rules in force in the Educational Department which have the effect of prohibiting the managements from refusing admission to pupils of particular communities.

(f) The Director of Public Instruction was consulted before the orders referred in the previous clause were issued.

(g) No.

(h) [a] G.O. No. 992, Development, dated 25th July 1932, is placed on the table.

Industries

Advertisement by the Government Kerala Soap Institute.

* 214 Q.—Mr. V. T. Arasu: Will the hon. the Minister for Education and Excise be pleased to state whether the attention of the Government has been drawn to an advertisement published in the Madras newspapers by the Government Kerala Soap Institute to the effect that the use of the Coal Tar Soaps manufactured by that Institute cures leprosy?

A.—Yes.

Agriculture

Concentration of work of Agricultural Demonstrators in definite areas.

* 215 Q.—Mr. A. B. Shetty: Will the hon. the Minister for Public Works be pleased to state—

(a) whether it is a fact that the Director of Agriculture has issued instructions that the Demonstrators should concentrate work in certain definite areas; and

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[a] Printed as Appendix I on page 254 infra.

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(*b*) whether they are not permitted to go beyond those centres even when the ryots seek advice and guidance?

A.—(*a*) Yes.

(*b*) A taluk is roughly divided into three or four areas and a centre is chosen for each area. Demonstrators concentrate their attention in these areas. While working in these areas they are expected to visit neighbouring villages and bring to the notice of the villagers the improvements effected in the centres. They attend to urgent calls, whenever received, from neighbouring villages.

Supply of a diseased stud bull to the Indukur Rural Reconstruction Committee.

* 216 *Q.*—Mr. A. RANGANATHA MUDALIYAR: Will the hon. the Minister for Public Works be pleased to state—

(*a*) whether the Agricultural department supplied a buffalo stud bull to the Indukur Rural Reconstruction Committee during the year and if so, when and for what price;

(*b*) whether when the animal reached its destination, it was found to be suffering from stringhalt and to be dragging one of its hind legs and the fact was confirmed by the Veterinary Assistant Surgeon, Nellore, who inspected the animal a week later and declared the disease incurable and the animal unfit for breeding purposes; and

(*c*) if the answer to clause (*b*) is in the affirmative, the officer responsible for the choice and despatch of a diseased and incompetent bull?

A.—(*a*) A stud bull at a concession price of Rs. 40 was supplied on 6th March 1932.

(*b*) The animal is reported to have been perfectly sound in health before and on the date of despatch, viz., 6th March 1932. The Veterinary Surgeon, Nellore, examined the animal towards the end of March 1932 and advised the owner to have the animal sent up for further examination and treatment. The bull was sent to the hospital on 19th July 1932, admitted as an in-patient for "chronic luxation of the Patella" and discharged on 16th August 1932, with the advice that it should be given a long course of rest and nourishing diet, as the animal made little or no progress.

(*c*) This does not arise.

Mr. A. RANGANATHA MUDALIYAR:—"It is stated here in answer to clause (*a*) 'A stud bull at a concession price of Rs. 40 was supplied on 6th March 1932.' May I know whether the concession is the usual concession generally allowed in the case of all bulls supplied by the Agricultural department?"

The hon. Mr. P. T. RAJAN:—" I want notice of the question."

Diwan Bahadur C. S. RATNASABHAPATI MUDALIYAR:—" May I know whether the stud bull was one which was already in the farm or whether it was purchased from outside? "

The hon. Mr. P. T. RAJAN:—" Notice."

Mr. A. RANGANATHA MUDALIYAR:—" Has the bull been exchanged since? "

The hon. Mr. P. T. RAJAN:—" Notice."

Medical Administration

Competence of the District Medical Officer, Ramnad, to treat medical and surgical cases.

* 217 *Q.*—Mr. V. T. ARASU: Will the hon. the Minister for Local Self-Government be pleased to state—

(*a*) the number of years that the present District Medical Officer of Ramnad (Rao Bahadur Dr. K. Raghavendra Rao) has been in the Public Health Department;

(*b*) whether during that period he has been in touch with the curative side of medicine; and

(*c*) whether he is now competent to treat medical and surgical cases ?

A.—(*a*) For over 17 years including service in the Corporation of Madras.

(*b*) No.

(*c*) He is considered competent to do the work to which he has been appointed.

Mr. ABDUL HAMEED KHAN:—" May I know whether the hon. Minister will be pleased to state the reason as to why he has not been engaged in medical and surgical cases? "

The hon. Diwan Bahadur B. MUNISWAMI NAYUDU:—" Evidently the Surgeon-General has not found him fit for such a work."

Diwan Bahadur C. S. RATNASABHAPATI MUDALIYAR:—" May I know whether he was given a refresher course before his being posted as District Medical Officer? "

The hon. Diwan Bahadur B. MUNISWAMI NAYUDU:—" Not that I am aware of."

Mr. ABDUL HAMEED KHAN:—" May I know the reason why that a medical man with so many years of service should not be asked to treat medical and surgical cases? "

The hon. Diwan Bahadur B. MUNISWAMI NAYUDU:—" Because he was not considered fit for such an appointment."

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Competence of the Civil Surgeon, Tuticorin, to treat medical and surgical cases.

* 218 *Q.*—Mr. V. T. ARASU: Will the hon. the Minister for Local Self-Government be pleased to state—

(*a*) whether it is a fact that the Civil Surgeon in charge of the Headquarters Hospital at Tuticorin (Dr. K. Kannan Nambiyar) has all these years that he has been in service been only a Professor of Chemistry; and

(*b*) if so, whether he is competent to treat surgical and medical cases in that hospital?

A.—(*a*) Dr. Kannan Nambiyar was entertained as a temporary Civil Assistant Surgeon in May 1923, and he was appointed as Lecturer in Chemistry at the end of September 1923. He has been teaching Chemistry ever since. He was doing general professional work during the period July 1915 to September 1923.

(*b*) Yes.

Duty of the Medical Officers in the Government Gosha Hospital, Madras, to attend to out-patient cases.

* 219 *Q.*—Mr. V. T. ARASU: Will the hon. the Minister for Local Self-Government be pleased to state—

(*a*) whether the Medical Officers in the Government Gosha Hospital, Madras, are being compelled to attend to out-patient cases every morning besides the in-patients in their respective wards; and

(*b*) whether they are able to do both the duties without prejudice to either?

A.—(*a*) Yes.

(*b*) Yes.

Private practice by the Director of the Government Tuberculosis Institute.

* 220 *Q.*—Mr. V. T. ARASU: Will the hon. the Minister for Local Self-Government be pleased to state—

(*a*) whether the Government are aware of the fact that Rao Bahadur M. Kesava Pai, Director of the Government Tuberculosis Institute and Superintendent of the Tuberculosis Hospital, is running a regular public dispensary, under the name of Research Laboratory, in Harris Road, Egmore; and

(*b*) whether he has taken the permission of the Government or of the Surgeon-General for running the same?

A.—(*a*) The Research Laboratory is run by M.R.Ry. K. Venkat Rao Avargal, M.B.B.S. M.R.Ry. Rao Bahadur M. Kesava Pai Avargal, M.D.C.M., has nothing to do with it.

(*b*) Does not arise.

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General

Succession to the Jeypore Zamindari.

* 221 *Q.*—Mr. M. A. MANIKKAVELU NAYAKAR: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether the Government have finally settled the right of succession to the Jeypore Zamindari after the death of Maharaja Sri Ramachandra Deo;

(*b*) if so, whether the Advocate-General was consulted on the question of the right of succession;

(*c*) whether any persons were deported from the Jeypore Zamindari after the death of Maharaja Sri Ramachandra Deo;

(*d*) if so, for what reasons and on whose report;

(*e*) whether some of the deported persons are interned at Vellore and Cuddalore;

(*f*) if so, who the persons interned at Vellore and Cuddalore respectively are;

(*g*) whether any amount is paid for their maintenance; if so, how much is paid to each;

(*h*) whether they submitted memorials to the Government complaining about their bad state of health on account of unsuitable food and other inconveniences;

(*i*) whether steps were taken to inquire into their grievances set out in their memorial; and

(*j*) whether the necessity, if at all, for their internment has not ceased?

A.—(*a*) On the death of the late Maharaja, the Government took charge of the estate under rules 61 and 62 of the Agency Rules (framed under section 6 of the Scheduled Districts Act, 1874), read with section 10 (1) (*a*) of the Madras Court of Wards Act, 1902, and later handed it over to the person who, in their opinion, was best entitled to succeed.

(*b*) Yes.

(*c*) Yes.

(*d*) The residence of these persons in the Jeypore Agency was considered dangerous to the public peace; they were deported on the report of the Agent to the Governor, Vizagapatam.

(*e*) & (*f*) Lakshmi Chandra Rai is interned at Vellore and Gopinath Deo and Chandrasekhara Nissanko are interned at Cuddalore.

(*g*) An allowance of Rs. 20 is paid to each of them.

(*h*) & (*i*) They have submitted memorials for release—some on the grounds mentioned—but the Government after enquiry have seen no reason to comply with the request at present.

(*j*) Conditions in the Agency do not as yet permit of their return without danger to the public peace.

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Mr. ABDUL HAMEED KHAN:—"It is stated here that these people were deported to Cuddalore and Vellore on the report of the Agent to the Governor at Vizagapatam, the reason being that their presence was considered as dangerous to public peace. May I know the nature of the disturbance of public peace that was apprehended on account of which they were deported?"

The hon. Sir ARCHIBALD CAMPBELL:—"I cannot say exactly what would have happened. There was a danger that if things were allowed to go on, we thought it would lead to a disturbance of the public peace."

Mr. ABDUL HAMEED KHAN:—"Is it political, or on account of the fact that these people were related to the late Maharaja that they were deported?"

The hon. Sir ARCHIBALD CAMPBELL:—"On account of agitation which was likely to lead to a disturbance of peace."

Mr. ABDUL HAMEED KHAN:—"What is the recent agitation that they were making?"

The hon. Sir ARCHIBALD CAMPBELL:—"If the hon. Member wants details I must ask for notice of the question."

Mr. YAKUB HASAN:—"May I know whether the provision of Rs. 20 was one of the items in the memorial submitted to the Government and whether Government considers that amount as adequate for those who were related to the late Maharaja and whether the Government will be pleased to consider the question of enhancing their allowance?"

The hon. Sir ARCHIBALD CAMPBELL:—"The Government consider it adequate."

Irrigation

Diversion of the Tungabhadra waters through the Kurnool-Cuddapah Canal to the river Pennar.

* 222 *Q.*—Khan Bahadur YAHYA ALI SAHIB Bahadur: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether the possibility of taking the Tungabhadra water through the Kurnool-Cuddapah Canal to the river Pennar for the sake of helping early cultivation in the Nellore and Sangham deltas, has been investigated; and

(*b*) if so, with what result?

A.—(*a*) & (*b*) The scheme is under examination.

Draining of the Nadagudi surplus water into the Velappar.

* 223-A *Q.*—Mr. G. RANGANATHA MUDALIYAR: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether it is a fact that the Public Works Department authorities have informed the District Collector, Tanjore, and the

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Government that Nadagudi surplus water could not drain into Velappar, as supply in that river could not be controlled to facilitate the drainage of the Nadagudi lands as was reported to the Government in the year 1907; and

(*b*) considering the fact that a sum of Rs. 3,000 has been collected from the ryots in contravention of Proceedings of the Board of Revenue Mis. No. 2350, dated 14th May 1900, whether the Government have any scheme before them to execute necessary improvements to the drainage of the village entirely at the cost of the Government?

A.—(*a*) No.

(*b*) Possible remedies for the defective drainage are under investigation.

Drainage of Nadakudi wet lands.

* 223-B *Q.*—Mr. A. Pl. N. V. Nadimuthu Pillai: Will the hon. the Member for Revenue be pleased to state with reference to the answers given to question No. 1023 on 14th March 1932—

(*a*) whether it is a fact that the Public Works Department has reported to the Government and the Collector of Tanjore (contradicting the report of 1907) that supply in Valappar could not be controlled so as to facilitate the drainage of Nadakudi wet lands;

(*b*) if so, whether the Government realize that the defects of drainage recognized and promised to be set right as per Mis. No. 2350, dated 14th May 1900, of the Board of Revenue remain in the same condition and are yet to be remedied;

(*c*) whether the Government are advised that closure of Manalar alone would be adequate for the drainage of Nadakudi wet lands;

(*d*) whether it is a fact that the Public Works Department Subdivisional Officer of Nannilam kept Manalar closed during the last rainy season, in spite of which the village of Nadakudi lay submerged;

(*e*) whether it is a fact that the Public Works Department Officers are daily recording the observations of M.F.L. of Valappar where the present drainage falls;

(*f*) if so, the result of the observations; and

(*g*) in the light of the fact that the report of 1907 (on which the Government withdrew the concession in the rate of assessment granted for the lands of the village pending the remedying of the defects of the drainage) has by this time been contradicted both officially and unofficially, whether the Government will make necessary improvements to the drainage entirely at their own cost?

A.—(*a*) & (*b*) The answer to (*a*) is in the negative.

(*c*) It has been suggested as one of the possible remedies.

(*d*), (*e*) & (*f*) The Government have not the information, but have called for it.

(*g*) Possible remedies for the defective drainage are under investigation.

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Land Revenue Administration

Disposal of the suit filed by some pattadars of Marandai, Tinnevelly district, for permitting water-rate cultivation.

* 224 *Q.*—Mr. M. D. T. Ranganatha Mudaliyar: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether the Government was sued by a few pattadars in Marandai, Tinnevelly district, for permitting water-rate cultivation in the above village;

(*b*) how was the suit decided; and

(*c*) whether the Government will give preference to water-rate lands when dry lands in the village are next converted into wet?

A.—(*a*) Yes.

(*b*) Against the Government, who have filed an appeal which is now pending.

(*c*) No such undertaking can be given.

Collection of kist in Tanjore and Trichinopoly districts.

* 225-A *Q.*—Mr. V. T. Arasu: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether it is a fact that in the Tanjore district kist is being collected from the ryots in four equal instalments in January, February, March and April; and

(*b*) if so, why the same privilege has not been extended to the ryots in Trichinopoly district?

A.—(*a*) Yes, till fasli 1341; but with effect from the current fasli, viz., 1932–33, the kistbandi of the district has been altered into one of three instalments of six annas in February, six annas in March, and four annas in April.

(*b*) With effect from the current fasli the kistbandi of all the taluks of the district with the exception of Karur has been altered into one of three instalments of six annas in January, six annas in February, and four annas in March. The old kistbandi of Karur taluk, viz., one of four equal instalments commencing from January is to continue.

The kistbandi of each district has been fixed on a consideration of the conditions in that district. The attention of the hon. Member is invited to paragraphs 6 and 7 of G.O. No. 1162, Revenue, dated the 6th June 1932, which has been made available to the Press.

Collection of kists in Trichinopoly.

* 225-B *Q.*—Mr. K. Singam Ayyangar: With reference to the representations sent to the Government by the Landholders Association, Trichinopoly, explaining the difficulties in the present method of collection of kist, will the hon. the Member for Revenue be pleased to state

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whether there is any proposal before the Government for fixing the period for the collection of kists in the Trichinopoly district in four instalments commencing from January to April instead of January, February and March?

A.—The answer is in the negative. The representations were considered before orders were issued in G.O. No. 1162, Revenue, dated 6th June 1932, fixing a kistbandi of 6 annas in January, 6 annas in February and 4 annas in March for all the taluks of the Trichinopoly district with the exception of Karur.

Hereditary right of succession among village officers and village menials in Salem district.

* 226 *Q.*—Mr. K. A. Nachiyappa Gounder: Will the hon. the Member for Revenue be pleased to state—

(*a*) on what definite principles the village officers and village menials in Salem district are not allowed the hereditary right of their posts;

(*b*) in which districts such officers and menials hold this right and the special reasons for the same;

(*c*) whether any representations have been received from the village officers of Salem district in this behalf;

(*d*) if so, from which place such representations were received and in what way they were disposed of; and

(*e*) what objections and special difficulties the Government hold to order for the modification of Board's Standing Order No. 156, to afford equal opportunities and privilege to the village officers, and village menials in Salem and other similar districts, as enjoyed by those in other districts where such posts are governed by statute, and are hereditary?

A.—(*a*) Custom.

(*b*) Village offices other than those specified in Board's Standing Order No. 156 are hereditary. They were hereditary in character before Madras Act III of 1895 was passed.

(*c*) No.

(*d*) ——.

(*e*) The hereditary or non-hereditary character of village offices in any district or part of a district depends on the custom which has prevailed in that area for generations. The Government see no reason to depart from that principle.

Damage to Malabar on account of the cyclone.

* 227 *Q.*—B. Pocker Sahib Bahadur: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether there was a cyclone on or about 25th May on the West Coast;

(*b*) which are the areas in Malabar which were affected by the same;

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(c) (i) the number of human lives lost,

(ii) the approximate number of cattle that died on account of the cyclone,

(iii) the number of coconut trees, arecanut trees and other trees that fell down on account of the cyclone,

(iv) the number of houses that collapsed on account of the cyclone, and

(v) the approximate total amount of damage sustained;

(d) whether the Government or the Collector of Malabar received petitions from the public seeking for relief in respect of the damage caused by the cyclone and for the remission of assessment;

(e) whether the Government or the Collector of Malabar has taken any steps to relieve the suffering caused by the cyclone and if so, what steps have been taken so far;

(f) whether the Government have considered the question of the necessity to remit the assessment on account of the damage caused by the cyclone; and

(g) whether the Government have received any report from the Collector of Malabar as to the effect of the cyclone and if so, whether the Government will be pleased to place it on the table of the House?

A.—*(a) to (c), (e) & (g)* The hon. Member is referred to the answer to question No. 25.

(d) The Government have received no petitions. The Government do not know whether the Collector has received any requests for the remission of land revenue.

(f) The Government have received no representations in the matter.

Deputy Collectors trying suits under the Madras Estates Land Act.

* 228 *Q.*—Mr. G. R. Premayya: Will the hon. the Member for Revenue be pleased to state—

(a) the number of Deputy Collectors (including Revenue Divisional Officers) in the districts of Ganjam, Vizagapatam and Godavari disposing of suits, petitions and proceedings under the Estates Land Act;

(b) the general educational qualifications of such Deputy Collectors and Revenue Divisional Officers in each case;

(c) how many of them are—

(1) graduates in law,
(2) mere graduates in arts,
(3) under-graduates,
(4) Matriculates or school-finals; and

(d) whether they have considered the necessity of posting law graduates to subdivisions with heavy Estates Land Act work?

A.—(*a*) All Deputy Collectors in charge of divisions in which estates lie dispose of suits, etc., under the Madras Estates Land Act. There were three Deputy Collectors in charge of divisions in each of the four districts of Ganjam, Vizagapatam, East Godavari and West Godavari on 15th August 1932.

(*b*) & (*c*) 9 B.A.'s,
1 B.A., B.L.,
1 B.A., LL.B., and Bar.-at-Law, and
1 Matriculate.

(*d*) No.

Alleged cruelty of village officials of the Udayarpalayam zamindari.

* 229 *Q.*—Mr. V. T. Arasu: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether the Government have received any representations from the ryots of the Udayarpalayam zamindari making serious allegations of extortion and cruelty by the village officials in that zamindari;

(*b*) whether the Government or the Board of Revenue have caused any enquiries to be made into those allegations; and

(*c*) if so, what action the Government have taken or propose to take in the matter?

A.—(*a*), (*b*) & (*c*) The Government have received no representations.

Provincial Gazetteers

District Gazettes.

* 230 *Q.*—Mr. V. T. Arasu: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether it is a fact that the price of the District Gazettes was raised to the present level somewhere about the year 1915 on account of the increase in the cost of stationery;

(*b*) whether the cost of stationery has not since come down; and

(*c*) if it has, why the Government could not find their way to reduce the price of the Gazette to the pre-war level?

A.—(*a*) The rates of subscription to District Gazettes were fixed in 1918 on the basis of a fair average price and not with reference to the high price of paper which obtained at the time.

(*b*) Yes, it has decreased.

(*c*) The cost of stationery represents only about 5 per cent of the cost of production. The cost of labour which constitutes the greater part of the cost of production has increased. The subscriptions are largely absorbed by postal charges (which also have risen) and do not cover

the cost of production and distribution. The Retrenchment Committee noticed this and suggested that the question of raising the present rates should be examined. This question was examined. It was suggested to the Government that postal charges should be levied in addition to the subscription. The Government, however, preferred to raise the rates of subscription by 50 per cent and to supply the Gazettes post-free as at present, and issued orders accordingly on 20th September 1932.

Public Service

Madras Services Commission examinations.

*231 *Q.*—Mr. A. Ranganatha Mudaliyar: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether every candidate who applies for the Madras Public Services Commission examination has to send along with the application a medical certificate of physical fitness and if so, the number of applications received during the year ending 31st March 1932 and the number of applicants actually entertained in the service during the year 1930–31; and

(*b*) the average number of vacancies that generally arise in a year?

A.—(*a*) Examinations are held only for recruitment to clerical posts and to Assistant Surgeon's posts. Every candidate for admission to these examinations has to send a medical certificate. In all 3,262 applications were received during the year ending the 31st March 1932. The first examinations were held for clerical posts in March 1931 and for Assistant Surgeon's posts after the close of 1930–31 and the results of the examination for clerical posts were published in July 1931.

(*b*) The number of anticipated vacancies of clerkships, etc., (Madras Ministerial Service) was 1,750 in 1931 and 763 in 1932. Owing to retrenchment no vacancies necessitating any examination are expected to arise in the Assistant Surgeon's posts.

Mr. A. Ranganatha Mudaliyar:—"May I know from the hon. Member how many out of the 3,262 applicants that applied for appointment were appointed?"

The hon. Sir Archibald Campbell:—"I must ask for notice."

Mr. A. Ranganatha Mudaliyar:—"I think the number of persons appointed would be very small and to ask all applicants to produce a medical certificate of fitness whether or not they are going to be appointed is really a hardship to them. May not their names be printed in the eligibility list subject to production of certificate when appointed?"

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The hon. Sir ARCHIBALD CAMPBELL:—" The question has been considered. If we allow candidates to produce certificate of fitness after the examination is over, there will be considerable delay before the lists can be published as it will be necessary to wait till all the successful candidates have been informed of the results of the examination and have obtained and submitted medical certificates. Consequently we ask every one to produce certificate of fitness beforehand so that the results of the examination may be published as early as possible."

Mr. A. RANGANATHA MUDALIYAR:—" Is it not a case that a considerably larger number of people find their names on the list of successful candidates in the examination than there are number of vacancies?"

The hon. Sir ARCHIBALD CAMPBELL:—" Generally some allowance is made for contingencies. It is however a matter for the Madras Public Services Commission to decide how long shall be the list of successful candidates."

Diwan Bahadur C. S. RATNASABHAPATI MUDALIYAR:—" May I know, before the names of the candidates in the present list are exhausted for appointment, whether the Government will hold a further examination?"

The hon. Sir ARCHIBALD CAMPBELL:—" I am not aware."

Mr. A. RANGANATHA MUDALIYAR:—" May I know if there is any objection in asking the candidates to produce a medical certificate of fitness after they have been examined and found successful and whether asking the candidates to produce a certificate of fitness before the examination causes them unnecessary expenditure?"

The hon. Sir ARCHIBALD CAMPBELL:—" These things have been examined. But as I have pointed out the Government find that there are practical difficulties if the candidates are allowed to produce certificates of fitness after the examination."

Oriya as Court language in the Vizagapatam Agency.

* 232 *Q.*—Sriman M. G. PATNAIK Mahasayo: Will the hon. the Member for Revenue be pleased to state—

(1) if the reports referred to in answer to questions 1289 (*e*) and 1290 (*b*) have been received; and

(2) if so, whether the Government will be pleased to place them on the table?

A.—(1) Yes.

(2) The reports[a] are placed on the table.

Deputation of Oriyas to a Member of the Board of Revenue in re: their grievances in respect of employment in the Public Service.

* 233 *Q.*—Sriman M. G. PATNAIK Mahasayo: Will the hon. the Member for Revenue be pleased to call for a report as to whether Oriyas

[a] Printed as Appendix II on pages 254–256 infra.

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waited on deputation upon a Member of the Board of Revenue at Parlakimedi and represented to him the grievances of Oriyas in regard to employment in the Public Services and as to the action taken upon such representation?

A.—A deputation headed by the Zamindar of Chikati waited upon Mr. C. A. Souter, I.C.S., Member of the Board of Revenue, on 28th November 1931, when he camped at Parlakimedi. The deputation presented a memorandum detailing certain alleged grievances and were advised to memorialize Government in the matter through the Board, which they did. The memorial is under the consideration of Government.

Employment of Oriyas as clerks in the Ganjam district.

* 234 *Q.*—Sriman M. G. PATNAIK Mahasayo: Will the hon. the Member for Revenue be pleased—

(1) to furnish information as to—

(i) the number of taluks in the Chatrapur, Ghumsur and Balliguda divisions of the Ganjam district including the Agency;

(ii) the number of clerks in each of the offices of the said taluks;

(iii) the number of taluk offices; and

(iv) the number of clerks in such offices who are Oriyas, who are Telugus, who are neither Oriyas nor Telugus;

(2) to state—

(*a*) if the Government have taken steps to satisfy themselves as to whether the Government orders relating to the employment of Oriyas, especially, G.O. No. 658, Public, dated 15th August 1922, are given effect to;

(*b*) the number of Oriya clerks entertained in the Revenue department in the Ganjam district including the Agency since January 1931 (i) permanently and (ii) temporarily;

(*c*) (i) the number of Oriyas who appeared before the Public Services Commission for recruitment to Public services in the Presidency from the date of the constitution of the Public Services Commission in the Presidency;

(ii) the number of Oriyas declared eligible for such services;

(iii) the centres at which Oriyas appeared;

(iv) the various centres where the Public Services Commission holds its examinations; and

(v) why no centre has been constituted in the Ganjam district?

A.—(1) (i) & (iii) The number of taluks and taluk offices is three each in the Ghumsur and Balliguda divisions and two in the Chatrapur division.

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(ii) & (iv) The information is given below:—

Names of the division.	Name of the office.	Total number of clerks.	Oriyas.	Telugus.	Neither Oriyas nor Telugus.
(1)	(2)	(3)	(4)	(5)	(6)
Chatrapur ..	Taluk office, Chatrapur..	18	10	8	..
	Do. Kudala ..	7	4	3	..
Ghumsur ..	Do. Ghumsur ..	19	10	7	2
	Do. Aska ..	18	9	9	..
	Do. Surada ..	4	2	2	..
Balliguda ..	Do. G. Udaya-giri.	7	3	1	3
	Do. Ramagiri ..	3	3	..	..
	Do. Balliguda ..	3	3	..	..

(2) (*a*) Yes.

(*b*) Nil.

(*c*) (i) 115.

(ii) Twelve.

(iii) Madras, Masulipatam, Rajahmundry and Vizagapatam.

(iv) If, as is presumed, the question refers to the competitive examination for clerkships, it was held at the following centres:—

Madras.
Vizagapatam.
Rajahmundry.
Masulipatam.
Guntur.
Anantapur.
Cuddapah.
Cuddalore.
Vellore.
Salem.
Kumbakonam.
Trichinopoly.
Madura.
Tinnevelly.
Coimbatore.
Palghat.
Calicut.
Mangalore.

(v) Centres were constituted not in every revenue district, but wherever necessary with reference to the number of candidates that applied from each district.

Memorials from the Madras Presidency Excise Constables' Union for the recognition of their union.

* 235 *Q*.—Mr. V. T. Arasu: Will the hon. the Member for Revenue be pleased to state—

(*a*) whether the Government have received any memorial from the Madras Presidency Excise Constables' Union suggesting that the Government may be pleased to recognize their union; and

(*b*) if so, what orders the Government have passed on the same, and the reasons on the basis of which the Government have come to the conclusion indicated in their order?

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A.—(*a*) Yes.

(*b*) The question is under correspondence with the union through the Commissioner of Excise.

Electricity

Memorandum submitted by the Madras Electric Current Consumers' Association, North Gopalapuram, Madras.

* 236 *Q.*—Mr. A. Ranganatha Mudaliyar: Will the hon. the Law Member be pleased to state the requests contained in the memorandum submitted to the Government by the Madras Electric Current Consumers' Association, North Gopalapuram, Madras, and the action, if any, taken by the Government thereon?

A.—The memorandum submitted by the Association contains the following requests:—

(1) The charge per unit of energy supplied, the hire for meter, charges for reconnexion and replacing consumers' fuses and the minimum monthly charge are high and should be reduced.

(2) The Supply Corporation should be asked to pay interest on the deposits taken from the consumers.

(3) An Advisory Council of a representative character should be formed to facilitate exchange of views between the consumers and the Supply agency.

(4) The rates that may be settled now should be subject to further revision after three years.

The representation is under the consideration of Government.

Mr. F. Birley:—"In considering the question, will the Government be pleased to take into account that the Supply Corporation has to pay increased income-tax, increased customs duty on machinery and stores as well as 15 per cent surcharge of the rail-freight on their coal?".

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—"All these things will be considered."

Mr. Basheer Ahmed Sayeed:—"Will the Government be pleased to take into consideration the fact that the cost of materials has considerably decreased while settling this question?"

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—"That will also be taken notice of. All things that are of help to the Government in coming to a conclusion will be taken into consideration."

Mr. Abdul Hameed Khan:—"May I know whether the Government have taken into consideration the different points raised in the memorandum and decided upon them?"

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—"Nothing has been done."

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Forests

Closure of the Chenat Nair Exploitation Scheme.

* 237 *Q*.—Mr. A. RANGANATHA MUDALIYAR: Will the hon. the Law Member be pleased to state—

(*a*) when the Chenat Nair exploitation was ordered to be closed;

(*b*) the expenditure incurred up to date on the care and the maintenance of the machinery;

(*c*) whether the assets have been disposed of and the accounts closed finally and if so, when, and if not, why not;

(*d*) the price paid by the Government at first for the Holt Tractor sold to Tea Estates (India), Limited, Coimbatore, and the price for which it was sold to them and the cost of the repairs executed prior to its sale; and

(*e*) the number of other tractors purchased by the Government together with the respective prices, specifications and their present condition and the steps taken for their disposal?

A.—(*a*) The Chenat Nair Exploitation concern was ordered to be closed down with effect from 5th November 1929.

(*b*) The expenditure incurred from November 1929, on the care and maintenance of the machinery, is Rs. 5,966-11-0 comprising the following items:—

	RS.	A.	P.
Establishment employed	3,909	1	4
Stores and oils used	578	3	8
Insurance against fire	1,479	6	0

(*c*) Yes. The assets have been sold for Rs. 27,000 and the accounts have been closed with effect from 1st April 1932.

(*d*) The Holt Tractor sold to Tea Estates, India, Ltd., was originally purchased for Rs. 31,865-7-0. It was sold to the firm for Rs. 2,500 in June 1930. The book value of the Tractor was nothing. The cost of the repairs including the cost of spare parts, which were in stock, effected previous to its sale, was Rs. 1,669-5-0.

(*e*) Besides the Holt Tractor sold to Tea Estates, India, Ltd., seven other tractors were purchased. A statement[a] showing the specifications, prices and the present condition of the tractors is appended.

Messrs. Moylan & Co., Coimbatore, were first addressed as to whether they required any of the tractors in connexion with the Siruvani Dam work. As the firm was not in need of the tractors, the sale was advertised in three issues of the *Hindu* and the *Madras Mail* at intervals of a week during November and December last. No offers were received, although there were a few enquiries.

[a] Printed as Appendix III on page 256 infra.

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Subsequently the following heads of other Government departments were addressed as to whether they required any of these tractors:—

The Director of Industries.
The Chief Engineer, Roads and Buildings, Public Works Department.
The Chief Engineer for Irrigation.
The Chief Engineer, Hydro-Electric Development.
The Chief Engineer in charge of Cauvery-Mettur Project and the Inspector-General of Prisons.

No offers have so far been received from these departments, but the Forest Engineer to the Government of Bombay has examined some of the tractors and it is hoped that an offer for one of them may be received.

The Government have accepted an offer of Rs. 3,250 for the Beypore mill machinery, which covers the sale of the tractors used in connexion with that mill.

Mr. BASHEER AHMED SAYEED:—" May I know at what stage the disposal of the machinery is? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" So far as the disposal of the machinery is concerned, every stage has been concluded."

Closing of the Kodikana reserve forest for grazing.

* 238 *Q.*—Mr. A. B. SHETTY: Will the hon. the Law Member be pleased to state—

(*a*) whether the Kodikana reserve forest in South Mangalore division has been closed to grazing of the village cattle from the beginning of June 1932, and, if so, for what reasons;

(*b*) whether any other reserve forest areas in this division have been similarly closed to grazing this year; and

(*c*) whether the residents of Thodikana village have submitted any petition to the Collector of South Kanara in regard to the closing of the forest to grazing, and, if so, whether a copy of that petition will be placed on the table of the House?

A.—(*a*) Yes; the reserve was closed to grazing on account of three fires which occurred in it.

(*b*) The following areas also were closed to grazing for the same reason:—

(1) Kalpatimale Reserved Forest ...	Whole
(2) Veera Kamba bit II Reserved Forest.	Part
(3) Bantamale Reserved Forest ...	Part
(4) Medinadka Reserved Forest ...	Part
(5) Bantaji Reserved Forest ...	Whole
(6) Sampajee Reserved Forest ...	Part

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(c) The attention of the hon. Member is invited to the answer given to clause (b) of question No. 95 answered on the 4th August 1932.

Grazing and compounding fees collected in the Thodikana reserve.

* 239 *Q.*—Mr. A. B. SHETTY: Will the hon. the Law Member be pleased to state—

(a) the number of animals licensed to graze last year in the Thodikana reserve forest in South Mangalore division;

(b) the grazing fees collected therefrom last year;

(c) the number of cattle impounded by forest subordinates in Thodikana in May and in June this year;

(d) the rate of impounding fee to be paid for each buffalo or cow; and

(e) the compounding fees collected in June 1932 from the villagers whose cattle strayed into the forest area closed to grazing?

A.—(a) 235 } 221 cows or bulls. 14 buffaloes.

(b) Rs. 91-10-0.

(c) 19 } 12 cows or bulls. 7 buffaloes.

(d) Rs. 2 per buffalo and Re. 1 per cow or bull.

(e) Nil.

Withdrawal of grazing rights in certain forests in Puttur and Kasaragod taluks.

* 240 *Q.*—Mr. A. B. SHETTY: Will the hon. the Law Member be pleased to state—

(a) whether the Medinadka block of reserved forest in Puttur taluk and the Bantaje block in Kasaragod range have been closed to grazing for a period of one year from 30th June 1932;

(b) whether the alleged reason for the withdrawal of the grazing rights in these blocks is an excess of forest fires in the course of the last year; and

(c) whether any enquiry has been made into the number and the causes of such fires and if so, the particulars of such enquiry and its results?

A.—(a) A part of Medinadka West Reserved Forest and the whole of Bantaje Reserved Forest have been closed to grazing.

(b) The closures have been enforced on account of fires.

(c) There were 13 cases of fire in these reserves during the years 1931 and 1932. In some cases enquiries into the origin of fire were made by the Range Officer and in others by the forest guards concerned. There was definite proof of incendiarism in one case; while in one case the report definitely says that the fire was not wilfully caused. The origin of the rest can only be matter of surmise.

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Mr. U. C. SUBRAHMANYA BHATT:—" May I know what connexion there is between the fires and the allowing of the ryots to graze their cattle in the forests?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" Because there was some suspicion in the mind of the department that the graziers set fire to the forest and after enquiry it was decided that these graziers should not be allowed to graze their cattle."

Mr. U. C. SUBRAHMANYA BHATT:—" Is it not a fact that last year there was a lot of loss to the Government on account of such fire on the Western Ghauts?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" I am not aware of any such thing."

Mr. U. C. SUBRAHMANYA BHATT:—" I think the reserve forests extend to the very dwelling houses of these villagers and it would be very inconvenient for them if they are not allowed to graze their cattle in those forests?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" I do not think so."

Mr. U. C. SUBRAHMANYA BHATT:—" Will the hon. Member be pleased to call for a report?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" There is no reason for calling for a report; all these answers are based upon reports received from the officers connected with the Forest administration, and as a matter of fact a detailed enquiry has been made into the whole matter and as a result of that enquiry these answers have been framed."

Mr. U. C. SUBRAHMANYA BHATT:—" Is the report based on suspicion or upon facts?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—"On facts."

Petition to the Collector of South Kanara regarding withdrawal of grazing rights.

* 241 *Q.*—Mr. A. B. SHETTY: Will the hon. the Law Member be pleased to state—

(*a*) whether the Government are aware of the petitions submitted to the Collector of South Kanara by the residents of villages adjoining the Bantaje and Medinadka blocks of reserved forests regarding the hardship caused to them by the withdrawal of grazing rights in the said blocks; and

(*b*) how many permits for grazing cattle in the said blocks were issued to ryots in each of the last three years?

A.—(*a*) Yes.

(*b*) The information is furnished in the following statement:—

Statement.

Name of the reserve.	Year.	Number of animals licensed to graze. Cows or bulls.	Buffaloes.
Bantaje reserved forest	1929–30	332	33
	1930–31	353	21
	1931–32	318	40
Medinadka east and west reserved forest.	1929–30	513	52
	1930–31	497	22
	1931–32	500	55

Panchayat Courts

Election of the members of the Depressed Classes Community to the Panchayat Court at Chidambaram.

* 242 *Q.*—Mr. M. DEVADASAN: Will the hon. the Law Member be pleased to state how many members of the depressed classes were elected in the Panchayat Court of Chidambaram in South Arcot district?

A.—There are three elected members of the depressed classes in the panchayat court.

Mr. M. DEVADASAN:—"May I know whether the Panchayat Court at Chidambaram is now working?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—"Yes."

Mr. M. DEVADASAN:—"May I know how long it has been working?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—"Ever since the date of the election it has been working. I cannot say at the present moment when the date of the election was."

Mr. M. DEVADASAN:—"May I know whether the Tahsildar of Chidambaram directed the court not to work?"

Ports

Representation of labour on the Port Trust.

* 243 *Q.*—Mr. V. M. RAMASWAMI MUDALIYAR: Will the hon. the Law Member be pleased to state whether the Government are having under consideration the desirability of giving representation on the Port Trust Board to labour interests and to amend the Act so as to bring the Madras Port Trust into line with the Bombay Port Trust; if so, in what stage the proposals are?

A.—The matter is under the consideration of the Government.

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Mr. BASHEER AHMED SAYEED:—" May I take it that the Government are going to give representation to labour interests on the Port Trust Board?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" It is too early to say that."

Prisons and Prisoners

Unparliamentary remarks of the Inspector-General of Prisons against a non-official visitor to the Bellary Jail. 11-15 a.m.

* 244 *Q*.—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Law Member be pleased to state—

(*a*) whether the Local Government was appealed to by Dr. M. Sitarama Sarma, medical practitioner and non-official visitor to the Bellary Jail, against certain uncalled for and provocative and unparliamentary remarks of the Inspector-General of Prisons against him; if so, whether the hon. the Law Member will be pleased to place a copy of the said appeal and enclosures sent with it on the table of the House; and

(*b*) whether it is a fact that the Government refused to take any action on the said representations made by the said non-official visitor, dated 24th January 1932?

A.—(*a*) A representation was made to Government by Mr. M. Sitarama Sarma protesting against certain remarks of the Inspector-General of Prisons. The answer to the second part is in the negative.

(*b*) Yes.

Diwan Bahadur C. S. RATNASABHAPATI MUDALIYAR:—" May I know if the Government will furnish any reason for their non-interference?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" The Government thought that it was not necessary to interfere."

Mr. U. C. SUBRAHMANYA BHATT:—" May I know whether the non-official visitor still continues to be a visitor of the jail?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" I believe he does not."

Mr. YAKUB HASAN:—" May I know what those remarks were?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" It is not in the public interests to publish those remarks."

Mr. YAKUB HASAN:—" Have the Government satisfied themselves that these remarks were not provocative?"

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR:—" The Government have satisfied themselves."

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Mr. U. C. Subrahmanya Bhatt:—" Do not the Government think that if honorary visitors are treated like this, it would prevent them from discharging their duties impartially? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" Certainly it would not prevent right-minded persons from discharging their duties properly."

Mr. Basheer Ahmed Sayeed:—" May I know what was the reply given to Dr. Sitarama Sarma by the Government? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" No reply was given as far as I can remember now."

Mr. A. Ranganatha Mudaliyar:—" If the Government are not willing to place the whole complaint on the table will they at least give a gist of the complaint? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" No."

Mr. Basheer Ahmed Sayeed:—" May I know why no reply was given to the representation made by Mr. Sitarama Sarma? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" The Government did not consider that it was necessary to give a reply to that kind of representation."

Alleged issue of an order by the Government for rigorous treatment of Civil Disobedience prisoners.

* 245-A *Q*.—Mr. Abdul Hameed Khan: Will the hon. the Law Member be pleased to state—

(*a*) whether at the Conference of Collectors held on 18th May 1932, the question of discipline among civil disobedience prisoners was discussed;

(*b*) whether any proposal was made at the meeting to take special measures against this class of prisoners;

(*c*) whether any decision was arrived at in regard to this question and what the decision was;

(*d*) whether any order has been issued by the Government to the Inspector-General of Prisons on the basis of this decision ordering that no discrimination should be made in favour of civil disobedience prisoners and whether the Government will be pleased to place the text of the order on the table;

(*e*) whether any order has been issued by the Inspector-General of Prisons to Superintendents of Jails stating that A and B class prisoners should be " kept in their place and dealt with grimly; " and

(*f*) whether the Government will be pleased to place on the table the orders issued by the Government and the Inspector-General of Prisons regarding the treatment of civil disobedience prisoners?

A.—(*a*) Yes.

(*b*), (*c*) & (*d*) No special measures against prisoners convicted of offences connected with the civil disobedience movement were contemplated. Orders have been issued by the

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Government that the rules in the Jail Manual for the enforcement of discipline which apply to all prisoners should be observed without discrimination. The Government are not prepared to place a copy of the order on the table.

(*e*) The Government have no information.

(*f*) No.

Mr. ABDUL HAMEED KHAN :—" May I know what was the decision arrived at in the Collectors' Conference with regard to the discipline of civil disobedience prisoners? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" There was no specific point on which a decision was necessary, but the Conference came to the conclusion that no discrimination must be made between civil disobedience prisoners and ordinary prisoners."

Mr. ABDUL HAMEED KHAN :—" Is it not a fact that the Inspector-General of Prisons has ordered that these people should be ' kept in their place and dealt with grimly '? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" The answer is found in reply to clause (*e*) of the question."

Mr. ABDUL HAMEED KHAN :—" May I know what exactly the Inspector-General of Prisons did with regard to these prisoners as a result of the Collectors' Conference? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" That is exactly what is stated in clause (*e*)."

Mr. BASHEER AHMED SAYEED :—" May I know what was the occasion for the Government to issue orders that the existing rules in the Jail Manual should be strictly enforced? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" Because at the Collectors' Conference representations were made by some of the Collectors that a kind of discrimination was made in favour of civil disobedience prisoners."

Alleged circular instructions regarding the treatment of Civil Disobedience prisoners as ordinary felons.

* 245-B *Q.*—Mr. K. A. NACHIYAPPA GOUNDER : Will the hon. the Law Member be pleased to state—

(*a*) whether it is a fact that a circular has been issued to the Jail authorities to make no differentiation in treatment between civil disobedience prisoners and ordinary felons;

(*b*) whether there is any distinction now in regard to food, clothing or bedding or otherwise between civil disobedience prisoners of C class and ordinary felons;

(*c*) if not, what the new circular regarding no distinctions means; and

(*d*) whether it is the intention of Government that the Jail authorities should treat them specially badly such as giving them handcuffs, fetters, etc., or locking them up during day time?

A.—(*a*) & (*d*) The hon. Member is referred to the answer to clauses (*b*), (*c*) & (*d*) of question No. 245-A.

(*b*) No.

(*c*) The orders issued by the Government related only to the enforcement of discipline in jails.

Political prisoners of the Ganjam district confined in the Bellary Jail.

* 246 *Q.*—Rai Sahib C. Kolanda Reddi: Will the hon. the Law Member be pleased to state—

(*a*) the number of political prisoners that are now in the Bellary Central Jail from the Ganjam district;

(*b*) the number of them that are given rice diet and those that are given mixed diet;

(*c*) whether there are a number of political prisoners who come from respectable families, a few of them being both respectable and income-tax assessees;

(*d*) the class in which each of these has been placed;

(*e*) whether any of those coming under clause (*c*) are also given mixed diet;

(*f*) whether most of those who are given mixed diet are convicted from the Ghumsur division of the Ganjam district;

(*g*) whether any previous or subsequent enquiry was made as to the food to which those prisoners were accustomed; and

(*h*) how many of these political prisoners have gone down in weight and what the reduction in weight in each case is?

A.—(*a*) Thirty-two.

(*b*) Eighteen are given rice diet, 13 mixed diet and 1 wheat diet.

(*c*) The Government have no information.

(*d*) Thirty in 'C' class and two in 'B' class.

(*e*) Does not arise in view of answer to clause (*c*).

(*f*) Eight of the prisoners who are given mixed diet belong to Ghumsur division.

(*g*) The hon. Member is referred to sub-rule 3 (i) and (iv) of rule 347-B on page 122 of the Madras Jail Manual. No prisoner placed on mixed diet has applied for a revision of the classification.

(*h*) Six have gone down in weight by 2, 4, 6, 8, 10 and 14 pounds, respectively.

Transfer of two women political prisoners from the Vellore Jail to the Madura Jail.

* 247 *Q.*—Mr. A. Ranganatha Mudaliyar: Will the hon. the Law Member be pleased to state—

(*a*) whether two women political prisoners were transferred from the Women's Jail in Vellore to the Madura Jail, and if so, when;

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(*b*) whether they were made to live with the ordinary criminals in the Madura Jail, and if so, whether as a result thereof, one of the women political prisoners became a wreck in her body and mind; and

(*c*) whether the other woman political prisoner in the Madura Jail has been or will be transferred to the Women's Jail in Vellore ?

A.—(*a*) Five female convicts were transferred from the Presidency Jail for Women, Vellore, to the District Jail, Madura, on 26th January 1932, 3rd June 1932, 15th June 1932, 19th June 1932 and 24th August 1932, respectively.

(*b*) The answer to the first part of the question is that they were made to live with other female prisoners not convicted for offences connected with civil disobedience movement. The answer to the second part is in the negative.

(*c*) One of the five convicts was released on 18th June 1932. The other convicts will be re-transferred to the Presidency Jail for Women, Vellore, if and when accommodation becomes available in that jail.

Mr. A. RANGANATHA MUDALIYAR :—" With regard to the prisoner discharged on the 18th June, are the Government sure that she fell ill after and not before she was discharged? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" I am not aware."

Mr. A. RANGANATHA MUDALIYAR :—" May I know whether it is not possible for the Government to provide the necessary accommodation in the Vellore Jail itself by transferring other prisoners instead of waiting for some time till accommodation becomes available? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" The Vellore Jail which is intended for women is full. Therefore some of these prisoners have been transferred."

Mr. A. RANGANATHA MUDALIYAR :—" Are there no other prisons for women except the one at Vellore? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" No other prison intended exclusively for women."

Mr. BASHEER AHMED SAYEED :—" On what basis do the Government say that the women political prisoner who is alleged to have become a wreck in her body and mind has not become so? "

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" The allegation is made by my hon. Friend himself."

Mr. A. RANGANATHA MUDALIYAR :—" Dr. Muthulakshmi Reddi also has made herself responsible for the statement."

The hon. Diwan Bahadur Sir M. KRISHNAN NAYAR :—" I do not know that."

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Mappilla State prisoners confined under the State Prisoners Regulation.

* 248 *Q.*—B. Pocker Sahib Bahadur: Will the hon. the Law Member be pleased to state—

(*a*) the number of Mappilla State prisoners confined under the State Prisoners Regulation or Mappilla Outrages Act in connexion with the Malabar Rebellion of 1921 and who have been released since 31st March 1931 up till 30th June 1932; and

(*b*) the number of such State prisoners who are still undergoing confinement in connexion with offences connected with the Malabar Rebellion of 1921, stating the number of persons confined in each of the jails or in each of the cities where they are confined?

A.—(*a*) The number of Mappilla State prisoners confined under the Madras State Prisoners Regulation II of 1819 and the Mappilla Outrages Act, 1859, in connexion with the Malabar Rebellion of 1921, who have been released since 31st March 1931 up to 30th June 1932 is 174.

(*b*) A statement[a] is laid on the table of the House.

Mr. Abdul Hameed Khan:—" May I know when the Government propose to release the rest of these prisoners? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" The Government have not come to any conclusion on the subject."

Mr. Basheer Ahmed Sayeed:—" May we expect that the Government would come to a conclusion before the end of the year? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" All those who the Government thought should be released have been released."

Mr. Basheer Ahmed Sayeed:—" With regard to the rest, may we expect that they would be released before the close of the year? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" I am afraid I cannot give any definite answer."

Mr. Yakub Hasan:—" May I know whether there are any special reasons for treating them still as State prisoners? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" An examination of their records showed that their crimes were more heinous than those committed by people who have been released. They are not in prison."

Mr. Yakub Hasan:—" Will the hon. Member kindly re-examine those cases? "

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" I will take my hon. Friend's suggestion into consideration."

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[a] Printed as Appendix IV on page 257 infra.

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Law and Order—General

Deputation to the Collector of South Kanara in regard to Police excesses.

* 249 *Q.*—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that a very influential and representative deputation of the residents of South Kanara waited on the Collector on 24th April 1932 and requested him to institute a public enquiry into the cases of illegal and unauthorized and excessive beating by the Police of individual volunteers less than five in number for picketing in the district of South Kanara since the beginning of April 1932, a statement of which was given to the Collector by them;

(*b*) whether he will place a copy of the said statement with the names and designations of the deputationists on the table of the House; and

(*c*) what action the Government have taken or propose to take in the matter?

A.—(*a*) Yes.

(*b*) A copy[a] of the petition is placed on the table of the House.

(*c*) Enquiry has been made by the District Magistrate. The Government are calling for some additional information from the Inspector-General of Police.

Mr. U. C. Subrahmanya Bhatt:—" May I know why, in spite of the notice being given by the Collector to the Police, the Police non-co-operated in the enquiry held by the Collector? "

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—" I do not think the Police non-co-operated. The House knows that the District Superintendent of Police was transferred. The Inspector-General is calling for further information so that the Government may consider what further action is necessary."

Mr. U. C. Subrahmanya Bhatt:—" My point is that, if the Police had tendered their evidence before the Collector, the enquiry would have been complete and there would have been no necessity for further enquiry."

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—" A further enquiry has to be made by the Inspector-General in any case."

Picketing of Messrs. D. Kanji Brothers, Mangalore, on 10th April 1932.

* 250 *Q.*—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that on 10th April 1932 two picketers picketed the foreign cloth shop of Messrs. D. Kanji Brothers, Mangalore, and were severely beaten by the Police;

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[a] Printed as Appendix V on pages 258–265 infra.

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(b) whether it is a fact that they formed an assembly of only two and that there were none others on the public road except the police and the police van in the vicinity; and

(c) whether it is a fact that the two injured picketers were admitted into the Wenlock Hospital for treatment; if so, whether the hon. the Home Member will be pleased to place a copy of the Accident Register or a statement from the Medical Officer who treated them showing the number and nature of the wounds received by them and the date and time when they were admitted into the hospital?

A.—(a) Yes.

(b) The Government have no reason to suppose that the two picketers were alone at the time.

(c) It is reported that one of the picketers, Mr. Keshava was an in-patient in the hospital for five days. The Government have no information as to the date and time at which he was admitted into the hospital. It is reported that he received seventeen injuries.

Alleged beating of picketers at Mangalore on 4th May 1932.

*251 Q.—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(a) whether there was intensive picketing of foreign cloth shops in Mangalore on the 4th May 1932;

(b) whether it is a fact that the batches of two picketers that picketed Messrs. D. Kanji Brothers' shop on 4th May 1932 were mercilessly pushed to the ground, beaten and dragged on the road like carcasses of dogs;

(c) whether it is a fact that on the evening of the 4th May the innocent persons passing by on the road near the market wearing Gandhi caps were mercilessly beaten by the police; and

(d) what action have the Government taken or propose to take in the matter?

A.—(a) Yes.

(b) to (d) From a report received from the District Magistrate it appears prima facie that force in excess of the requirements of the situation was used by the Police on 4th May 1932. The question of what further action should be taken is under consideration of the Government who have called for further information.

Alleged police excess on Lakshminarayana Bellala, a Congress picketer of Perdur, Udipi taluk.

*252 Q.—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(a) whether it is a fact that a single Congress volunteer Lakshminarayana Bellala picketed a toddy or liquor shop in Perdur in Udipi taluk, South Kanara, about the middle of April 1932 and was very severely beaten by the police;

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(*b*) whether it is a fact that he was given about 200 beatings with lathies and canes by about five policemen and kicked by the Sub-Inspector;

(*c*) whether it is a fact that the police after so severely beating him left him on the road side about 11 miles away unconscious without giving him any medical assistance;

(*d*) whether it is a fact that he was later admitted as an in-patient in the Udipi Government hospital; if so, will the hon. the Home Member be pleased to place a copy of the accident register noting the injuries on his person, or, if that is not possible, at least a copy of the statement of the medical officer who attended on him showing the number and nature of the wounds on his body; and

(*e*) what action the Government have taken or propose to take in the matter?

A.—(*a*) Yes.

(*b*) *to* (*e*) From the report of the District Magistrate, it appears prima facie that force was used in excess of the requirements of the situation. The Government have called for further information with a view to the taking of such disciplinary action as may be necessary.

Press Communiqué, dated 18*th April* 1932 *regarding the malingering of Congress volunteers beaten with light canes.*

* 253 *Q.*—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state with reference to the Press Communiqué, dated 18th April 1932—

(*a*) whether the Government have taken expert medical opinion before coming to the conclusion and stated therein that picketers feign unconsciousness as it is most improbable that they should be rendered unconscious by being beaten with light canes;

(*b*) what the cases are that the Government say they have investigated and what the nature of the investigation is in each which, according to the Government, has proved that reports of excessive beatings are exaggerations;

(*c*) whether the Government have investigated into the cases of reported excessive beating of picketers in Mangalore on the 10th and 11th April 1932; if so, what the nature of the enquiry is and who were the persons examined; and

(*d*) will the hon. the Home Member be pleased to call for a statement of the District Medical Officer, Mangalore, who treated the beaten picketers Messrs. Keshava, M. M. Rama Rao and Jayarama Shetty, stating (i) the number and nature of the beating; (ii) whether any of the picketers could have become unconscious by the beating; (iii) whether any of them were actually unconscious and were having fever; and (iv) whether there were any fractures to any of the injured by the beating administered by the alleged light canes?

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A.—(*a*) The Government do not find any necessity for the expert opinion suggested.

(*b*) Investigations have been made in 38 cases. It is left to the District Magistrate concerned to decide what the nature of the investigation should be according to the circumstances. The Government have no information as to the nature of the investigation in each case.

(*c*) & (*d*) A report has been received from the District Magistrate from which it appears prima facie that force in excess of the requirements of the situation was used in two cases. Some further information has been called for with a view to the taking of such disciplinary action as may be necessary.

Alleged beating of Mr. Vittappa Prabhu on 14th May 1932 at Mangalore.

* 254 *Q.*—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that one Vitappa Prabhu was beaten mercilessly by the police of Mangalore when he was in police custody and was being escorted by them from near the market to the police station on 4th May 1932;

(*b*) whether he is an in-patient in the Wenlock Hospital, Mangalore, and whether any certificate has been given to him by the District Medical Officer, Mangalore; if so, whether the hon. the Home Member will be pleased to place a copy of the same or a copy of a statement of the District Medical Officer showing the number of injuries and their nature on the table;

(*c*) whether it is a fact that he has about two fractures caused by the beating; and

(*d*) what action have the Government taken or propose to take in the matter?

A.—(*a*) It is reported that he was beaten by the police when being taken to the police station on 4th May 1932.

(*b*) He was discharged from the hospital on 25th May 1932. The Government are not aware of any certificate given to him by the District Medical Officer.

(*c*) There was no fracture.

(*d*) The question of the disciplinary action to be taken is under the consideration of the Government who have called for further information.

Alleged flogging of certain forest satyagrahis.

* 255 *Q.*—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that 14 forest satyagrahis were sentenced to be flogged by the Joint Magistrate of Coondapur on 10th June 1932;

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if so, what are the names and ages of the sentenced persons and the number of stripes awarded to each and whether medical aid was given to them after the execution of the sentence;

(*b*) whether any instructions have been issued by the Government either to the District Magistrate of South Kanara or the Joint Magistrate of Coondapur to award such sentences of flogging in such cases; and

(*c*) what is the policy of the Government in regard to flogging as a punishment and whether the Government propose to substitute this method of flogging in the place of the lathi and the cane?

A.—(*a*) Yes. Their names and other particulars are given in the annexed statement[a]. The Government have no information as to whether medical aid was given to them after the execution of the sentences.

(*b*) No.

(*c*) The policy of the Government is that the application of section 3 of the Whipping Act No. IV of 1909 should be confined in practice to cases in which both the status of the offender and the nature of the offence make the punishment of whipping suitable.

Mr. A. RANGANATHA MUDALIYAR:—" Are the Government satisfied that the infliction of flogging on these people is consistent with their policy enunciated in paragraph (*c*)? "

The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur:—" I have stated the policy of the Government. The hon. Member may draw his own conclusion."

Mr. A. RANGANATHA MUDALIYAR:—" The policy of the Government is that flogging should be avoided as far as possible, but here it seems to be a matter of routine. May I ask whether the Government are satisfied that the action of this Magistrate is in accord with their policy? "

Mr. U. C. SUBRAHMANYA BHATT:—" Does the Government think that in this case flogging was justifiable? "

The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur:—" I am not able to say anything more. I shall further examine this question."

Mr. BASHEER AHMED SAYEED:—" Does the Government sanction every case of flogging before the sentence is executed? "

The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur:—" No."

Mr. A. RANGANATHA MUDALIYAR:—" What was the offence for which these people were sentenced? "

The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur:—" I must ask for notice."

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[a] Printed as Appendix VI on page 265 infra

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Search of Khaddar depots.

*256 *Q.*—Mr. A. Ranganatha Mudaliyar: Will the hon. the Home Member be pleased to state the khaddar depots searched by the Police up to date during the calendar year 1932, in the Presidency, with reasons for the search in each case?

A.—The only cases of which the Government are aware are:—

(1) Khadi Depot of the All-India Spinners' Association at Bezwada,

(2) the Sitanagaram Ashram in East Godavari district,

(3) the Khadi Vastralaya, Coimbatore,

(4) the Akhila Bharata Charka Sangam *alias* Khadi Bandar, Vizagapatam,

(5) the Khaddar Vastralayam in Tinnevelly, and

(6) the Khadi Depot of the Andhra Branch of the All-India Spinners' Association at Nidadavole.

The reasons for the search were in the case of item (1) a warrant issued by the Joint Magistrate authorizing the search for unauthorized news-sheets;

in the cases of items (2), (3) and (4) because the places were notified under section 3 (1) of the Unlawful Association Ordinance, No. IV of 1932;

in the case of item (5) a warrant issued by the Subdivisional Magistrate under sections 120-B and 507, Indian Penal Code; and

in the case of item (6) in order to ascertain if the funds of the depot were utilized for the furtherance of the unlawful activities of the Congress.

Mr. Basheer Ahmed Sayeed:—"As a result of these searches, in how many of these depots were incriminating matter and unauthorized news-sheets found?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"In almost all, I suppose, speaking from memory."

Mr. Basheer Ahmed Sayeed:—"Is that the information that the hon. the Home Member has? Is it a fact that in almost all these depots unauthorized news-sheets and incriminating matter were found? Were there not cases in which nothing was found?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"I have not got those details, Sir."

Mr. Basheer Ahmed Sayeed:—"Is not the hon. the Home Member in possession of the facts as to in how many cases they found incriminating matter after the search?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"I have nothing to add to what I have said."

Legality of the double conviction and sentence passed on Mr. S. Satyamurti.

*257 *Q.*—Mr. V. M. Ramaswami Mudaliyar: Will the hon. the Home Member be pleased to state—

(*a*) whether the Government have received any opinion on the illegality of the double conviction and sentence of Mr. S. Satyamurti from an eminent advocate of Madras;

(*b*) whether the Madras Advocates' Association has sent any representation on the same question to the Government; and

(*c*) whether the Government have obtained the opinion of the Advocate-General on the same?

A.—(*a*) *to* (*c*) No.

Alleged Hindu Muslim tension in Nandyal.

*258 *Q.*—Mr. A. Ranganatha Mudaliyar: Will the hon. the Home Member be pleased to state—

(*a*) whether a new mosque was constructed in Nandyal by Mr. Syed Chinna Manna Sahib in or about 1930 and whether as late as October and December 1931 and the beginning of March 1932 the Hindu Dasara and Vaikunta Ekadasi processions, etc., passed the mosque in question with music without any protest or objection by any one;

(*b*) whether Mr. Gawne who was the District Collector of Kurnool, and Mr. Colebrook who was the District Superintendent of Police, Kurnool district, handed over charge of their respective offices on 28th February 1932 and 11th March 1932 respectively and whether during their regime there were any Hindu-Moslem troubles in Nandyal;

(*c*) the names of the Collectors and the District Superintendents of Police, who have held and are holding office in the district after Messrs. Gawne and Colebrook left, and the periods for which they held or the dates from which they are holding their office; and

(*d*) whether after the departure of Messrs. Gawne and Colebrook from the Kurnool district there have been Hindu-Moslem troubles in Nandyal and if so, the nature of those troubles and the reasons for them?

A.—(*a*) & (*d*) There is a mosque in Nandyal called Chinna Manna Sahib's mosque. The exact date of its construction is not known. It is reported that some difficulty arose between the Muhammadans and Hindus about the playing of music in front of the mosque in February 1932. On the night of the 4th March, an arrangement was made to let the Sivarathri procession pass with music after 9 p.m. when there is usually no prayer. There was, however, stone-throwing, probably by some Muhammadans who felt that the Hindus were lingering longer near the

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mosque than was necessary. In connexion with Hindu processions proposed to be held on the 21st March an order under Section 144, Criminal Procedure Code, was passed by the Sub-Collector prohibiting the Hindus from taking processions with music. The same thing happened on the 6th April 1932, the Telugu New Year's day, when another order under Section 144, Criminal Procedure Code, was passed. No trouble has been reported since.

(b) Mr. Gawne handed over charge on the 1st March 1932 and Mr. Colebrook on 19th March 1932. It is reported that the trouble began as early as February 1932.

(c) The information is given in the statement below:—

Name of officer.	Date on which he took charge.	Date on which he handed over charge.
Collectors.		
1. Mr. V. S. Hejmadi, I.C.S.	1st March 1932 afternoon.	16th July 1932 afternoon.
2. Mr. E. B. Cobbald, I.C.S.	16th July 1932 afternoon.	..
District Superintendents of Police.		
1. Deputy Inspector-General of Police, Central Range, was in additional charge.	20th March 1932.	9th April 1932.
2. Mr. W. H. Wright	10th April 1932.	17th May 1932.
3. Deputy Inspector-General of Police, Central Range, was in additional charge.	18th May 1932.	1st June 1932.
4. Mr. V. K. Rajagopala Thamban ..	2nd June 1932.	..

Mr. A. Ranganatha Mudaliyar:—" May I know whether the Government are aware that very recently a procession was allowed to pass without any disturbance under the supervision of the present Collector? "

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—" It was allowed to pass. There was some disturbance though not of a serious nature."

Mr. Yakub Hasan:—" Was it allowed to pass the mosque at the time of the prayer? "

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—" The District Magistrate took care to see that the procession did not pass at the time of the prayer."

Mr. Yakub Hasan:—" The answer says that the procession was allowed to pass some time after 9 p.m. Is that practice still in force? "

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—" I do not know whether it is still in force, but the District Magistrate has ordered that the procession should not pass at the time when the actual service is conducted in the mosque."

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Mr. Abdul Hameed Khan:—"May I ask whether the Government think that there is any specified time for prayers in the mosque?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"There are five times every day when prayers are conducted in a mosque. The congregation generally know at what time they have to go to the mosque."

Mr. Abdul Hameed Khan:—"May I ask whether the Government think that prayers are prohibited in the mosque at other times?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"Prayers are not prohibited at other times, but the recognized service takes place only at a particular time."

Mr. Abdul Hameed Khan:—"At the same time, are the Government aware that people continue to say their prayers in the mosque at all hours of the day and even till late in the night?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"One or two people are always there saying their prayers, but the recognized service takes place only at a particular time."

Mr. A. Ranganatha Mudaliyar:—"Are the common rights of way such as going in a procession with music along the public streets interfered with only for the sake of old mosque which have been existing for a long time, or are they to be interfered with for the sake of any mosques that have recently come or may come into existence hereafter?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"I think these questions are considered on their merits as they arise."

Mr. Abdul Hameed Khan:—"May I ask whether the Government are aware that this mosque is not a very old mosque?"

The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—"I am prepared to take the information from the hon. Member."

Mr. A. Ranganatha Mudaliyar:—"Two years."

Order, dated 3rd June 1932, *under section* 144, *Criminal Procedure Code, issued by the Sub-Magistrate of Jayankondasolapuram, Trichinopoly district.*

* 259-A *Q.*—Mr. V. T. Arasu: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that the Sub-Magistrate of Jayankondasolapuram in Trichinopoly district has issued on the 3rd June 1932 an order under section 144 of the Criminal Procedure Code, prohibiting any kind of meetings and demonstrations in about eleven villages of the Udaiyarpalaiyam zamindari, for a period of two months; and

(*b*) the reason or reasons which prompted the Magistrate to issue that order?

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A.—(*a*) An order under section 144, Criminal Procedure Code, was passed but the order prohibited only meetings, demonstrations or propaganda against payment of rent legitimately due to the Udaiyarpalaiyam Zamindar and towards the offering of resistance to the zamin officials in the attachment of properties.

(*b*) A copy[a] of the order of the Stationary Sub-Magistrate, Jayankonda-Cholapuram, dated 3rd June 1932, under section 144, Criminal Procedure Code, giving reasons for its promulgation, is laid on the table of the House.

Police

Police help to the Zamindar of Udaiyarpalaiyam.

* 259-B *Q.*—Mr. V. T. Arasu: With reference to question No. 87 answered on 3rd August 1932, will the hon. the Home Member be pleased to state whether the further information, promised to be called for, has been received; and, if so, whether it will be placed on the table of the House?

A.—The information received is as follows:—

From June 1931 there existed a dispute between the Zamindar of Udaiyarpalaiyam and some of his tenants. Persons alleged to be the enemies of the Zamindar are reported to have started a 'no-rent' campaign against him. They held numerous meetings in various villages at which speeches were made advising the ryots not to pay rents to the Zamindar, to molest the collection agents and to intimidate and boycott those tenants who did not abide by their decisions. The feelings between the Zamindar and his tenants became strained, rents were not paid and on the night of the 13th July 1931 a hayrick belonging to the Zamindar was set fire to. As the situation had become serious the District Superintendent of Police visited the locality, made personal enquiries into the matter and had some ring-leaders charged under section 107, Criminal Procedure Code.

2. As a breach of the peace was anticipated, a prohibitory order under section 144, Criminal Procedure Code, was issued as a result of which the situation became temporarily normal. But certain persons alleged to be the enemies of the Zamindar again started the 'no-rent campaign,' and threatened the zamin officials and patta monigars with acts of violence. The District Magistrate therefore held a conference of all ryots on 17th November 1931 at which the Zamindar was present. The Zamindar announced certain concessions, but the ryots were not

[a] Printed as Appendix VII on page 256 infra.

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satisfied and went so far as to attack him in his car. As further trouble was expected, a party of reserve police was temporarily quartered at the Zamindar's residence to prevent any disturbance of the peace.

3. Everything went on smoothly for sometime and collections proceeded peacefully till March 1932, when the situation again changed for the worse. Certain persons again began to hold secret meetings and advise tenants to agitate against the collection of rents. The ryots began to assault the zamin officials and a serious breach of the peace between the two parties was apprehended. An order under section 144, Criminal Procedure Code, was therefore promulgated in eight villages. In June 1932 the District Superintendent of Police went to Udayarpalaiyam with a party of reserve police. He visited the villages, interviewed the leaders and tenants and warned them against illegal action and advised them to adopt constitutional methods. As a result the situation returned to normal and rents were paid.

4. The reserve party remained in Udayarpalaiyam from the 7th to the 16th June 1932 when everything appeared quiet enough to warrant their departure. They visited the affected villages in the zamindari accompanied by the District Superintendent of Police, but not by the Zamindar's band and officials.

5. The police interference was in the interest of law and order. No contribution was asked for from the Zamindar or paid by him.

Arrest and detention of Messrs. Saravam Pillai and Pichai Pillai of Udaiyarpalaiyam.

* 259-C *Q.*—Mr. V. T. Arasu: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that in the month of August 1931 Messrs. Saravam Pillai and Pichai Pillai of Angarayanallore, Udaiyarpalaiyam taluk, Trichinopoly district, were arrested and kept in remand;

(*b*) if so, under what section and for what offence were they arrested and under whose orders;

(*c*) whether any warrant was obtained by the police before they were arrested; if not, why not;

(*d*) whether it is a fact that they were arrested and kept in remand on the 14th of August whereas the first information report against them was recorded and forwarded only on the 16th of that month;

(*e*) if so, what were the reasons for this irregularity in procedure and what action the Government propose to take against those responsible; and

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(*f*) whether it is a fact that the order under section 144, Criminal Procedure Code, which they were alleged to have disobeyed was served on them only when they were in the lock-up?

A.—(*a*) Yes.

(*b*) They were arrested by the police under section 151, Criminal Procedure Code, as there was danger of the commission of offences involving a breach of the peace.

(*c*) No warrant of arrest was obtained by the police as no warrant is required for arrests under section 151, Criminal Procedure Code.

(*d*) They were arrested by the police on 14th August 1931 and remanded by the Subdivisional Magistrate, Ariyalur, on 15th August 1931 pending receipt of the charge-sheet. The first information report and the charge-sheet, dated 16th August 1931 were received by the Subdivisional Magistrate on the same day.

(*e*) It is reported that the police had reasonable cause to think that there was danger of the commission of offences involving a breach of the peace which could be prevented only by the immediate arrest of the persons concerned. There was no irregularity of procedure in arresting these persons under section 151, Criminal Procedure Code, and producing them before a Magistrate without avoidable delay for remand.

(*f*) The arrest on the 14th August 1931 was, as stated above, not made for any disobedience of orders under section 144, Criminal Procedure Code.

Arrest of Mr. Pennadam Somasundaram Pillai and seven others of Udaiyarpalaiyam and the attachment of their properties.

* 259-D *Q.*—Mr. V. T. Arasu: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that Pennadam Somasundaram Pillai and seven other respectable and peaceful ryots of Udaiyarpalaiyam zamindari were ordered to be arrested, their properties attached and proclamation of sale issued on the 17th of August 1931;

(*b*) if so, whether any reasons were given by the officer who ordered those proceedings, and if so, what they are;

(*c*) under what provisions of law were the properties ordered to be attached;

(*d*) what the circumstances were that led to this series of proceedings all on one and the same day; and

(*e*) whether any opportunity was given to the said accused to explain their conduct before orders were passed, and if not, why not?

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A.—(*a*) & (*b*) Arrest warrants and notices under sections 87 and 88, Criminal Procedure Code, were issued on 17th August 1931 to Pennadam Somasundaram Pillai and five other ryots of Udayarpalaiyam zamindari as the police reported that these persons, who were suspected of designing the commission of offences involving a breach of the peace, were absconding.

(*c*) Under section 88, Criminal Procedure Code.

(*d*) The police charge-sheet showed that urgent action was necessary to prevent the commission of offences involving a breach of the peace. The simultaneous issue of arrest warrants and notices under sections 87 and 88, Criminal Procedure Code, was irregular. The irregularity has been pointed out to the District Magistrate.

(*e*) The accused were reported to be absconding and the orders in question were passed to secure their presence.

Regulation of professional qualifications and standards

Alleged irregularities in the Office of the Registrar of the Madras Medical Council.

* 260 *Q.*—Mr. V. T. Arasu: Will the hon. the Law Member be pleased to state—

(*a*) whether grave irregularities have been detected by the Government in the working of the Office of the Registrar of the Madras Medical Council;

(*b*) if so, what the nature of the irregularities is; and

(*c*) what action has been taken, or is proposed to be taken by the Government against those responsible for the same ?

A.—(*a*) Yes.

(*b*) Serious irregularities such as falsification of accounts, fabrication and destruction of public records and documents and misappropriation of public funds.

(*c*) The audit report on the accounts of the Madras Medical Council for 1931 which revealed the irregularities referred to above has been communicated to the Council which has been requested to conduct a thorough enquiry into the matter, rectify the irregularities brought to light and submit a report showing the action it has already taken or proposes to take in the matter. The President of the Council has also been asked to expedite the prosecution of the clerk of the office who is apparently responsible for the aforesaid irregularities and report the result of the prosecution. The Government have also asked the Council for its views on the Registrar's responsibility in the matter.

[*Note*.—**An asterisk (*) at the commencement of a speech indicates revision by the Member.**]

NON-OFFICIAL BUSINESS.

II.—A BILL TO AMEND THE MADRAS LOCAL BOARDS ACT, 1920 (BILL No. 25 OF 1932).

The hon. the PRESIDENT:—"The discussion on Mr. Moses' Bill (Bill No. 25 of 1932) which was adjourned yesterday will now be resumed."

The hon. Diwan Bahadur B. MUNISWAMI NAYUDU:—"I have no objection to the Bill, Sir."

The question that the Bill be taken into consideration was put and carried.

Clauses 1 *and* 2.

Clauses 1 and 2 of the Bill were put and carried, and was allowed to stand part of the Bill.

Preamble.

The Preamble was put and carried, and was allowed to stand part of the Bill.

Mr. P. C. MOSES:—"I move—

'*that the Bill be passed into law*'."

Mr. DANIEL THOMAS:—"I second it."

The question that the Bill be passed into law was put and carried and the Bill was passed into law.

III.—RESOLUTIONS ON MATTERS OF GENERAL PUBLIC INTEREST.

(1) CANCELLATION OF CERTAIN GOVERNMENT ORDERS REGARDING THE DISTRIBUTION OF DISCHARGED TEMPORARY EMPLOYEES IN THE CAUVERY-METTUR PROJECT AMONG THE REGULAR CIRCLES OF THE PUBLIC WORKS DEPARTMENT.

11-30 a.m. * The hon. the PRESIDENT:—"Discussion on the following resolution[a] will continue:—

'*This Council recommends to the Government that G.Os. No.* 2760 *W., dated* 3*rd November* 1931, *and No.* 939 *W., dated* 26*th April* 1932, *of the Public Works and Labour Department authorizing the distribution of the temporary employees in the Cauvery-Mettur Project among the regular circles of the Public Works Department be cancelled to redress the grievance of the employees in the regular circles that their seniority and prospects are seriously affected*'."

* Rai Sahib C. KOLANDA REDDI:—"Mr. President, Sir, it was on the last day of the last meeting that I moved this resolution. It is well nigh three months since I moved that resolution and initiated a debate thereon. I am afraid it has become almost past history and I think therefore that it is necessary to take a cursory survey of what transpired in the debate on the resolution. We are all aware of the famous

[a] Vide page 400 of the Proceedings of the Legislative Council, dated 5th August 1932.

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Cauvery-Mettur Project. It was started in the year 1925. In order to execute the project, several divisions and subdivisions were formed and a temporary establishment was recruited for the purpose. These members of the temporary establishment were entertained under paragraph 56 of the Public Works Code. After a few months, the members of this temporary establishment memorialized the Government to the effect that they should be distributed among the members of the permanent establishment in regular Circles of the Public Works Department. The Government granted their prayer and passed these two Government Orders to which I have referred. At the time of their recruitment, they were given to understand that their services were temporary and they would cease when the work was completed. Distributing these people among the regular Circles of the Public Works Department means injury to the prospects and seniority of the members of the permanent establishment of the regular service. Thus, in distributing these people and in absorbing them among the members of the permanent establishment, the interests of the latter are seriously injured."

The hon. Sir ARCHIBALD CAMPBELL:—"May I rise to explain the matter? They will not be put over the heads of any members of the permanent establishment who have already been confirmed."

* Rai Sahib C. KOLANDA REDDI:—"Hence, Sir, I recommend the cancellation of these two Government Orders. This resolution was ably seconded by my hon. Friends, Messrs. Koti Reddi, Abdul Hameed Khan and Satyanarayana. Mr. Thorne replying on the side of the Government did not rebut or contradict the statements made by me or the inferences drawn therefrom. On the other hand, he simply took shelter under the plea that these Government Orders were passed under the statutory rules framed by the Secretary of State, and secondly that only 120 persons were affected by these Government Orders. To be brief it is manifestly unjust that the interest of these poor and voiceless clerks should be made to suffer. I request therefore the members of the House to agree with me and to recommend to the Government to cancel the said Government Orders."

The resolution was put and declared lost.

Rai Sahib C. Kolanda Reddi demanded a poll and the House divided thus:—

Ayes.

1. Mr. Mahboob Ali Baig.
2. ,, Abdul Hameed Khan.
3. ,, Basheer Ahmed Sayeed.
4. Mr. Ahmed Miran.
5. Rai Sahib C. Kolanda Reddi.

Noes.

1. The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur.
2. ,, Diwan Bahadur Sir M. Krishnan Nayar.
3. ,, Sir Archibald Campbell.
4. ,, Mr. H. G. Stokes.
5. The hon. Diwan Bahadur S. Kumaraswami Reddiyar.
6. ,, Mr. P. T. Rajan.
7. ,, Diwan Bahadur B. Muniswami Nayudu.
8. Rao Bahadur G. Jagannadha Raju.
9. Mr. C. E. Jones.

Noes—cont.

10. Mr. J. A. Thorne.
11. ,, H. M. Hood.
12. ,, R. Madanagopal Nayudu.
13. ,, S. H. Slater.
14. ,, T. Sundara Rao Nayudu.
15. Khan Sahib Syed Tajuddin Sahib Bahadur.
16. Mr. M. D. T. Ranganatha Mudaliyar.
17. ,, K. P. Raman Menon.
18. ,, M. Devadasan.
19. Rao Sahib N. Siva Raj.
20. Mr. B. P. Sesha Reddi.
21. ,, P. C. Moses.
22. ,, P. V. Rajagopala Pillai.
23. ,, V. G. Vasudeva Pillai.
24. ,, C. Indriah.
25. Mr. P. Bayappa Reddi.
26. Rao Sahib V. Dharmalingam Pillai.
27. Mr. Daniel Thomas.
28. Rao Sahib P. Subrahmanyam Chetti.
29. ,, C. Jayaram Nayudu.
30. Mr. D. V. Narasimhaswami.
31. Sriman M. G. Patnaik Mahasayo.
32. Mr. R. Foulkes.
33. Rao Bahadur Sir A. P. Patro.
34. Mr. C. Basu Dev.
35. Diwan Bahadur S. Ellappa Chettiyar.
36. Mr. G. Sriramulu.
37. ,, H. M. Jagannatham.
38. Rao Sahib V. I. Muniswami Pillai.
39. Rao Bahadur R. Srinivasan.
40. Mr. C. Krishnan.

Neutral.

1. Pandit Ganala Ramamurti.
2. Mr. K. Kesava Ramamurti.
3. ,, H. B. Ari Gowder.
4. ,, A. V. Bhanoji Rao.
5. ,, J. A. Davis.
6. Dr. P. Subbarayan.
7. Mr. Yakub Hasan.
8. ,, T. C. Srinivasa Ayyangar.
9. ,, Sami Venkatachalam Chetti.
10. ,, V. P. Narayanan Nambiyar.
11. ,, M. A. Manikkavelu Nayakar.
12. Mr. A. Rangantha Mudaliyar.
13. ,, C. R. Parthasarathi Ayyangar.
14. ,, C. Satyanarayana Choudari.
15. Rao Bahadur C. Natesa Mudaliyar.
16. Khan Bahadur Yahya Ali Sahib Bahadur.
17. Mr. W. P. A. Soundara Pandian.
18. ,, G. R. Premayya.
19. ,, G. Lakshmana Reddi.
20. S. M. K. Beyabani Sahib Bahadur.

Ayes 5. *Noes* 40. *Neutral* 20.

The resolution was lost.

(2) HONORIFIC PREFIX AND SUFFIX TO THE NAMES OF THE MEMBERS OF THE VISWA BRAHMANA COMMUNITY.

Pandit GANALA RAMAMURTI :—" Sir, under Standing Order 55 (3), I beg leave to move the resolution standing in the name of my esteemed friend, Mr. Mahmud Schamnad Sahib, *re.* the honorific prefix and suffix to the names of the members of the Viswa Brahmana community."

The House signified its assent.

11-45 a.m. * Pandit GANALA RAMAMURTI :—" Mr. President, Sir, I rise to move the resolution standing in the name of my friend, Khan Bahadur Mahmud Schamnad Sahib Bahadur, viz. :—

'*This Council recommends to Government that the names of the communities now recorded as Kammalans, Kammasalins and Thattans be hereafter entered in Government records as Viswa Brahmans with the suffix of " Acharyar Avargal " or " Acharyulu Garu " to the names of the Tamil and Telugu members respectively and the honorific prefix of " Brahma Sri "*

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instead of " M.R.Ry." according to the prevailing custom except in cases where a desire in writing is definitely expressed otherwise.'

" Sir, though I gave notices of cut motions to demand No. XXVII. Miscellaneous Departments, Reserved, Gazetteers, and Statistical Memoirs in the budget of 1931–32 and to demand No. XXVIII. Miscellaneous Departments, Transferred, Provincial Statistics, Registration of Births and Deaths in the budget of 1932–33, they were not reached and as a result of the same I could not place before you, Sir, the deplorable humiliation and hardship to which the members of my community are being subjected by the other caste-Hindu officials who are holding high offices in the administration in unfairly recording their names in a contemptible manner in the Gazetteers and Statistical Memoirs and Births and Deaths Registers. I may be allowed to submit that a resolution having the same substance though not the same text of this resolution was discussed on 4th August 1931 on the floor of this House, only summarily but not satisfactorily. The unsympathetic attitude then taken up by the Government and the discourteous reply given by them created unrest in my community. It is true that there is a Government Order No. 1955, Law (General), dated 19th November 1921, regarding my caste title ' Achari.' But this Government Order is vague, inadequate and unsatisfactory. Taking advantage of the wording of this Government Order, the karnams of the northern districts and the monigars of the southern districts are recording the name of my community as Kammalan, Kamasalin and Thattan with the suffix " Asari " against the names of the members thereof in the Births and Deaths Registers on the plea that they have done according to what they say and how they pronounced. I have received letters from the members of my community in various parts of the Presidency stating that even though they give out their community's name and pronounce their caste title correctly they are being wrongly entered and spelt. This wanton insult is entirely due to the longstanding animosities between this community and other communities in the Hindu fold. When it is the elementary right of every citizen to have the freedom of having any word for his community's name and any caste title, it is not known what right the karnams and the monigars have to so wrongly enter in the Births and Deaths Registers and thus offer an insult to my community.

" Then, Sir, I condemn also the inhuman, barbarous and outrageous conduct of the said officers and some authorities of the Revenue Department for not addressing the members of my community with the general honorific prefix of ' M.R.Ry.' in their communications to them requiring them to furnish information regarding births, deaths, etc., and thus wounding their feelings. It is not out of place to mention here the desire of my community that the honorific prefix ' Brahma Sree ' should be substituted for " M.R.Ry." when addressing them according to the prevailing custom among them. I urge this on the sanction of

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the community given in resolutions passed at various Conferences convened for the same.

" Now, Sir, with your permission, I read the following extracts which speak for themselves as to how long the members of my community have been constitutionally agitating for the demand embodied in this motion and since how long the bureaucratic officers have been pursuing inequitable methods neglecting to comply with this simple request and thus creating discontent among the members of my community.

" The following appears in the Census of India, 1871, Vol. I, Madras Presidency Report, at page 151:—

'In the south all the members of the Kammalar or artisan castes wear the sacred thread and many of them call themselves " Viswa Brahmans " . . . and some of them style themselves " Achari " or " religious teacher " (Sakaladhikari).'

" In the Census of India, 1881, Berar Report, at pages 166 and 167, the following is found:—

'In the Mackenzie Mss. however there is an account of the marriage of a Sonar youth to the daughter of a Brahman poet in the Tailanga country. . . . The Sonars have religious teachers of their own caste, the Acharis of the Peninsula and the Sonar Brahmans of the Deccan, and they are said to have claimed and vindicated their right against the Brahmans to perform their own marriage ceremonies.'

" In the Census of India, 1891, Volume XIII, Madras, Part 1, Report, at page 280, it is stated as follows:—

'Kammalan.—Inscriptions show that as late as the year 1030 A.D. the Kammalars were treated as a very inferior caste for they, like the Pariayans, Pallans, etc., were confined to a particular part or cheri of the village site (vide South Indian Inscriptions) . . . Their usual title is Achari and some call themselves Pattan (Pandit) which is an equivalent of the Brahman Bhatta.'

" In the Census of India, 1901, Volume VIII, Berar, Part 1, Report, at page 175, I find:—

'The case of Lohars or blacksmiths is somewhat different, though for them also a claim has been put forward to rank with Brahmans. Some of them call themselves Twasta Brahmans but nobody else appears to recognize their position as superior to Kumbis. So I place them below the latter.'

" In the Census of India, 1901, Volume XV, Madras, Part I, Report, at page 158, the following may be noticed:—

'They usually call themselves Viswa Brahmans.'

" The Census of India, 1901, Volume XXV, Rajputana, Part 1, Report, has the following at page 163:—

'Sunar.—Most of them claim to be twice-born and some wear the sacred thread but their claim is not generally recognized and they have been classed among the high order of Sudras. Their origin is obscure and they appear to be of mixed descent.'

" In the Census of India, 1901, Volume XXVI, Travancore, Part 1, Report, the following appears at page 274:—

'At Trikkariyar in Muvattapuzha taluk where it is said Parasurama was last seen by mortal eye, the writer was interested to see Kammalars having the identical dress and jewellery of Tamil Brahmans of the Smarta persuasion.'

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"The Census of India, 1911, Volume VII, Bombay, Part 1, Report, contains the following passage at page 302:—

'Sonar.—Before and during the time of Peshwas they were not allowed to wear the sacred thread and they were forbidden to hold their marriages publicly as it was unlucky to see a Sonar bridegroom. Sonar bridegrooms were not allowed to use the State umbrella or to ride in a palanquin and had to be married at night and in remote spots. In Kanara this dislike for the Sonars was carried so far, that orthodox and superstitious persons would not even utter the word Sonar at night and did their best to avoid the sound of their implements at the time of offering prayers and worshipping the Gods. Even up to this day in Kanara members of even lowest castes will not eat their meals at the house of a Sonar or sleep under his roof.'

"The Census of India, 1911, Volume XVI, Baroda, Part 1, Report, reports at page 248:—

'Sompura Salat (Stone workers) and Sompura Brahmans were originally of one caste. Those who took to stone work were looked upon as degraded by those who acted as priests and brought about a division.'

"The Census of India, 1911, Volume XXIII, Travancore, Part 1, Report, says at page 269:—

'Kammala.—In connexion with the census, memorials were received on behalf of the Kammala caste that they should be shown in the Census Schedules as Viswa Brahmans.'

"In the Census of India, 1921, Volume VIII, Bombay Presidency, Part 1, General Report, at page vii, appendix, the following may be noted:—

'The Panchals claimed recognition . . . under the name, Viswa Brahmans. . . This is an old claim and recurs regularly at every census both in Bombay and Madras.'

"In the Census of India, 1921, Pudukottai State Report, at page 105, the following appears:—

'Kammalans . . . have returned themselves as Viswa Brahmans.'

"The Census of India, 1921, Volume XXI, Hyderabad State, Part 1, Report, speaks thus at page 258:—

'Sonar.—The Malvi Sunars take their name from Malwa, their original habitation and over that they were originally Brahmans and were degraded for adopting the goldsmith's profession.'

"The Vizagapatam District Manual says at page 66:—

'During the reign of Chola Chakravarti, Kamsalies claimed to be equal to Brahmans. This offended the said sovereign and he ordered their destruction. Some only avoided death by taking shelter with people of "Ozu" caste. As an acknowledgment to these people many of the Kamasala people affix to their house name the term "ozu" as Kattozu, Lakkozu, Patozu, etc. Besides making gold and silver ornaments goldsmiths serve as Shroffs.' (But the learned writer did not know that "Ozu" is the name of a Brahman sect in Northern India.)

"North Arcot District Manual says at page 226:—

'Kammalans or Kamasalas.—The Brahmans and Kammalars appear from time immemorial to have been rivals. The former say that Viswakarma, the son of Brahma, from whom they assert that all Kammalas are descended was condemned to become a "Chandala" or outcaste and that his progeny are therefore the lowest of all.'

" 'People of India' by Dubois contains at page 6:—

'The Brahmans however do not hold the highest rank in society undisputed. The Panchalas or five castes of artisans who have been already mentioned, obstinately refuse in several districts to acknowledge the superiority of the Brahmans.'

" In 'the Original Inhabitants of Bharatvarsha or India' by Gustau Oppert the following appears at page 58:—

'The five classes of artisans—the carpenters, goldsmiths, blacksmiths, braziers and masons were known in Southern India as Panchalar or Kammalar—regard themselves as the real Brahmans and as the descendants of the divine artificer Viswakarma and call themselves Viswa Brahmans. They assume the title of "Acharya," wear the holy thread.'

" The same learned author published the following extract on page 59, footnote, from the judgment of Chittur Jillah Court, delivered by Mr. Joseph Darcre on 28th June 1820:—

'That moreover, the plaintiffs are Deva or divine Brahmans (Viswa Brahmans) and that the defendants are Go or Cow Brahmans who were originally Sudras and by certain penance and ceremonies obtained Brahmanism . . .'

" Again at page 61 the author remarks:—

'In 1843 a similar case was tried in Salem. . . A panchal, Ramalingachari for claiming certain rights had been insulted and severely beaten by some persons and his sacred thread had also been torn to pieces."

" The following is found in Races of the North Western Provinces of India, by Sir Henry Elliot, Volume 1, at page 329:—

'Sonars of Bhangoan claim to be Thakurs (Pandits or Brahmans) from Kanaug which locality they profess to have left 1,500 or 1,600 years ago."

" Hindus Tribes and Castes as represented in Benares by Rev. M. A. Sherring contains at page 314:—

'Sonar.—The Sonars are goldsmiths, silversmiths and jewellers. . . The Mahratta Sonar caste regards itself as allied to Brahmans.'

" In Tribes and Castes of Central Provinces of India by Russell, Volume 1, the following appears at page 396:—

'Claim to be Viswa Brahmans presumably in virtue of their descent from Viswakarma the celestial architect.'

" The Cochin Tribes and Castes by Mr. L. K. Ananthakrishna Ayyar, Volume 1, contains the following at page 349:—

'The Kammalars.—The inscriptions of 1013 A.D. show that at that time they had to live outside the villages in hamlets of their own like the Parayans and other low castes.'

" The Mysore Tribes and Castes by the late Mr. H. V. Nanjundayya and Rao Bahadur L. K. Ananthakrishna Ayyar, Volume IV, says at page 469:—

'Panchala.—Parayans and washermen are said not to accept food from this caste, probable reason being that the latter belong to left hand division of caste.'

" In 'Hindu Castes and Sects' by Jogendra Nath Battachariyar, I find at page 245:—

'In fact not even a Paria will take a drink of water from the hands of a Panchanam. Formerly the Panchanams were not allowed to wear shoes or to carry umbrellas with them or to ride in a palki even at the time of

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marriage. . . They profess to be descended from the celestial architect Viswakarma and wear Brahmanical triple cord. They claim to be equal to the Brahmans but their pretensions are not admitted by anyone not of their caste.'

"In 'Tribes and Castes of Bombay' by R. E. Enthoven, Volume III, the following appears at page 156:—

'Panchals.—Panchals are also known as Vishva Brahmans or Acharis.'

"Antiquities of India by Mr. Barnett has the following at page 30:—

'Viswakarma—literally 'All-Maker,' a God who in the Veda is very abstract but gradually evolved into a definite character being in the Brahmanas the same person as Prajapati and finally becoming the ideal craftsman, like the Greek Hephaistos.'

"The Indian Empire by Sir W. W. Hunter says thus at page 246:—

'In Southern India, the goldsmiths strenuously resisted the rule of the Brahmans, and for ages claimed to be the true spiritual guides styling themselves acharyas 'religious teachers' and wearing the sacred thread."

"Last if not the least is the following:—

'In the Indian Law Reports, Madras Series, 1911, Volume XXXIV, I read at page 422 thus—

Appellate Civil—Before Mr. Justice Sir Abdur Rahim and Mr. Justice Krishnaswami Ayyar in the matter of Devulapalli Kameswara Sastri and others, appellants *versus* Polavarapu Veeracharyulu, minor by his guardian Kodamanchi Bhimanna (Viswa Brahman of Desiya sect) respondents. This is the Second Appeal against the decree of V. Subrahmania Pantulu, Subordinate Judge of Cocanada in Appeal Suit No. 146 of 1906 presented against the decree of T. Swami Ayyar, District Munsif of Peddapur in Original Suit No. 139 of 1906.'

Abdur Rahim J., remarked:—"I entirely agree in the conclusion reached by my brother Krishnaswami Ayyar."

Krishnaswami Ayyar, J., observed—"The defendants have been dealt with as Sudras in this case and no question has been raised as regards the correctness of that view. . . The defendants in the present case are Sudras."

"Well, Sir, I do not propose to further indulge in quoting extracts, nor do I intend to enter into the merits or the demerits of the opinions expressed in them. The inconsistencies and the misrepresentations abounding in the foregoing quotations ridiculing and treating with scant respect what my community professes to be may be discussed and quashed by arguments based on the vedic and puranic authorities but I do not like to enter into them and tire out the patience of the hon. Members. But the purpose of these quotations is that they show the contention of my community throughout the length and breadth of India from times immemorial that they are Viswa Brahmans. Personally I am not enamoured of these caste titles and even if this motion should be accepted I assure the hon. Members that I do not propose to add them to my name. For, I preferred the name of Viswakarmans for my community in the Memorandum that I submitted to Dr. Hutton, the All-India Census Superintendent in 1930

on behalf of the All-India Viswakarman Liberal Federation, as in my opinion these titles do not materially advance the interests of my community. But I have received letters not only from various parts of this Presidency but also from other parts in India protesting against calling the community as Viswakarmans instead of Viswa Brahmans. I am thus obliged to incorporate the wishes of the members of my community at large in the present resolution in the capacity of their spokesman.

"As I demanded in the recent budget discussions that my community should be included among the depressed classes for the purpose of education and services I may be misunderstood if I do not make my position clear. Taking into consideration the backwardness and the helpless state of my community the Venerable Pandit Kotturti Sarvacharya Maharishi Garu and Akoju Ramalingaswami Ayyavaralungaru of Vizagapatam belonging to the Prangnadu Sect urged for the inclusion of my community among the depressed classes fifty years ago in repudiation of the arguments advanced in the Chittoor dispute by the late Mr. Margasahayacharya. This view was resented by one Kosuri Papayya Dikshita, Masulipatam, belonging to the Desiya sect. But the then leaders of the community assembled at Rajahmundry and issued a manifesto, dated 23rd March 1878, supporting the former's view and arguments. In the paper read before the Sanmargabodhini Samaj of Rajahmundry, East Godavari district, in or about 1903 my revered father the late Brahma Sri Vividha Vidya Vinodhi Ganala Veerabhadriah Garu urged the Government to consider this community as a depressed one and help the same by some ameliorative work. The poet-philosopher His Holiness Jagadguru Bhagavan Potuluru Veera Brahmendra Swamulavaru in his famous song 'Brahmanulitey seranu jesudanu Brahmagnanamu thelu paraya?' expressed a similar idea. I confess that I am unfit to sit in judgment over what these veteran leaders whose names are even to-day dear and near to every member of my community, had said. I have simply repeated in my speech what they had spoken. But my Friend Mr. Muniswami Pillai misunderstood that I am demanding a share in the political and franchise rights of the depressed classes, which I categorically deny. I do not want to claim anything which is set apart for the so called Adi-Hindus but what I urge for is that the Government should afford my community similar separate treatment. The name of my community is already included in the list of backward classes maintained by Government for purposes of communal representation in public services and for educational concessions along with the depressed classes. My request during the budget discussions was to delete the name of my community from the second part of the said list and include it under the first part of the same. This is but a trivial matter to Government if they do not propose to elevate Adi-Hindus and put other Hindu backward communities in their place. The same view was endorsed by the recent United Province depressed classes conference also.

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"Coming to the point I submit that my hon. Friend Mr. V. T. Arasu supported the idea of calling the excise peons hereafter by the name of excise constables in one of his last budget speeches, but was on a previous occasion opposed to the demand of my community in regard to its name and caste titles to its members and accused me that as a prominent member of the Self-respect movement I should have no glamour for these titles. But by way of personal explanation I may inform him that I never took part in the Self-respect movement but that I have taken some part in the Sanatanavarnasrama Dharma Conferences. I would also like to assure Mr. Yakub Hasan that if all other communities give up their communal titles like Ayyar, Ayyangar, Sastri, Pantulu, Chetti, Nayudu, Chowdari, Mudaliyar, Pillai, Moulana, Moulvi, Janab, Saheb Bahadur, etc., I would persuade the members of my community to give up theirs. But so long as they continue to use them, justice and fairplay would support the claim of my community for the use of the same. I regret to say that on a former occasion I was misunderstood by some hon. Members when I urged for the acceptance of the use of 'Pandit Maharaj' by a section of my community members. The appellation does not mean "Maharajah" which is generally used by the aristocracy but is only equal to the ordinary term Garu a general plural form, and the same is used by Viswa Brahmana Silpis and Brahaman Sanyasins. I have not however included the same in the present resolution so as not to offend against the sentiment of those who read a different meaning into the same.

"Lastly, I wish to say a word or two in regard to the honorific prefix of 'Brahma Sri.' This is not a term of great respect but is only an equivalent to 'Tiruvalar' in Tamil and does not carry with it more respect than the term 'Swami' which is prefixed to the name of my friend, Mr. Sahajanandam, a leader of the Adi-Dravida community. My community has no objection to the use of 'Brahma Sri' by the members of any other community. For instance, none has taken objection to the use of the said term against the name of his father, by Mr. Umar Alisha of Pithapur, East Godavari district, a Muhammadan and a renowned Telugu poet of the modern times, and also a member of the Andhra University Senate in all his poetical works some of which are prescribed as text-books for the University courses of study. Such being the case, I wonder what objection there is for the Government to substitute 'Brahma Sri' for 'M.R.Ry.' in their communications to the members of my community in consonance with the prevailing custom among them. There is a precedent in this respect where the Oriyas were permitted to have the honorific prefix of Sriman and the suffix of Mahasayo added to their names.

"Again, Sir, the word Viswa Brahman is only a Sanskrit term for the words Kammalan, Kamasalin, Thattan and their respective subdivisions. As the Government have now adopted the Sanskrit form

of Adi-Dravida for Parayan, etc., and Arundhateya for Madiga, etc., it is but proper for them to extend the same courtesy to my community also. I understand that persons of my community holding appointments under Government have classified themselves as non-Brahmans in the civil lists. Further, the late lamented Mr. C. W. E. Cotton, Chief Secretary to Government, said that my community would be treated as a non-Brahman class for purposes of service in a communication to a member of my community in the West Godavari district. Under these circumstances, the hon. the Member for Revenue may not be carried away by the expression ' Viswa Brahman ' and say that therefore my community desires to join the Brahmanfold in respect of appointments, for, the word non-Brahman also contains the same expression. As it is the elementary right of every citizen of a civilized Government to call himself in any manner he likes, I urge that what I request for may be granted as a special favour since it is the birth-right of my community. In his reply to my question No. 681 on the general use of the suffix of Acharyulu Garu by the members of my community, the hon. the Member for Revenue observed on the 26th January 1932 that the question was considered in 1914 but it was finally decided that no change was called for, and that the question was not further considered by Government since the 4th August 1931 when a resolution on the subject was moved and lost in the Council. By conceding this my request, it is not known how the Government will lose their prestige.

" I narrated to you, Sir, as shortly as possible, the history of this struggle by the members of my community and pray that hon. gentlemen of the House may judge my demand in these peculiar and special circumstances and render all possible help for the success of this resolution so as to safeguard the honour of my community as the same is a reasonable, fair and justifiable claim.

" It is hoped that at least Provincial Autonomy will be granted in the near future. In proof of the hope that the minorities will not be deprived of their rights in the future governance of the country, I am sure that every hon. Member of the House will support this resolution and help my community in its struggle for self-respect. A similar resolution brought forward by Mr. S. V. Gurumurti Acharyulu was recently adopted by the Mysore Representative Assembly and the Mysore Government accepted the same and issued orders accordingly. There can be nothing more unjust than the hon. Members in the Reserved half upholding G.O. No. 659, Home (Miscellaneous), dated the 26th May 1913, passed at the instance of Sir P. Sivaswami Ayyar influenced by the inimical feelings existing between the members of my community and those of the favoured class. I am glad to convey the gratitude of my community to the Ministry for their having substituted the word Viswa Brahman for Kammalan, Kamasalin and Thattan in the Educational Rules, but I am sorry to say that in the

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lists prepared by Government for services this has not been done till now. It is lamentable that the Government should not pay heed to the constitutional agitation of my community protesting against the invidious method of recording its name in Government records as Kammalan, Kamasalin and Thattan with the suffix of 'Asari' against the names of the members thereof, instead of Viswa Brahman and with the form of suffix of Acharyar Avargal and Acharyulu Garu according to the Tamil and Telugu distinctions, despite the fact that it is a very small affair.

"I am not asking for anything new in this resolution. The following may be noted from the annual report of the Archæological Department, Southern Circle, Madras, for 1920–21, at page 1932:—

'Mr. Krishna Sastri states that the name Acharlu (with the honorific plural termination) given to the sculptors in these records shows clearly the great veneration in which they were held at that time. The term Asari used to-day as an attributive of the artisan class is due to the defective Tamil pronunciation of the Sanskrit word Acharya. It shows that the 'dignity' of labour' was better appreciated in those early times than it is in India to-day.'

"As such it is a wonder how what is said to be a defective pronunciation in Tamil should be carried in English and other vernaculars and made a general appellation. Can any hon. Member say that such a word as Asari exists either in Telugu, Kanarese or Sanskrit?"

"G. S. Ghurye, PH.D. (Cantab), in his Caste and Race in India (1932), at page 167, says as follows:—

'One Brahman Member of the Government of Madras during Lord Pentland's tenure issued in order that the Viswakarmans—handicraftsmen—must not suffix the word 'Achari' to their names but they must use the word 'Asari.' The said association memorialized to the Governor, as the word 'Asari' carried some odium which they described as a stab in the dark. Not being able to move the Government to cancel the order they sent a petition to the Secretary of State. (Vide the *Times of India*, Bombay, 25th October 1924.)'

"I would, in conclusion, request the hon. the Member for Revenue to be pleased to issue immediate instructions to the officers making entries in Government records that they should except in cases where a desire is definitely expressed in writing otherwise enter the name of my community as Viswa Brahmans, instead of Kammalan, Kamasalin, and Thattan with the suffix of Acharyar Avargal or Acharyulu Garu added to the names of the members thereof according to the Tamil and Telugu distinction and while addressing them, adopt the honorific prefix 'Brahma Sri' according to the prevailing custom among them instead of 'M.R.Ry.' and by doing so win the everlasting gratitude of a loyal and law-abiding section of His Majesty's subjects. As the previous resolution is considerably modified in this resolution I hope he will comply with the long-standing desire of my community.

"With these words I move this resolution for the acceptance of the House."

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12 noon. Mr. V. P. NARAYANAN NAMBIYAR:—" Mr. President, Sir, I second the resolution which has been so ably moved by my hon. Friend Mr. Ramamurti. I have nothing more to add to the convincing arguments that have been advanced by Pandit Ramamurti."

Mr. DANIEL THOMAS:—" Mr. President, Sir, I have very great pleasure in supporting the resolution which has been so ably moved by my hon. Friend, Mr. Ramamurti. If ever a cause deserves success by reason of the indomitable perseverance of the protagonists of a measure, it is this and it deserves complete success. After all, in spite of the various difficulties and obstacles, in spite of the apathy, in spite of even ridicule, my hon. Friend, in season and out of season, has been pressing this resolution upon this Council. I believe, Sir, this resolution does not require any financial resources or expenditure on the part of the Government. Probably, the times are such when any resolution, which involves extra expenditure, would be strenuously opposed by the Government. But this resolution does not cost anything extra to Government, except probably some additional labour. These are days when people are given the respect that they claim. If a community by reason of its self-respect desires to be called or styled in a particular manner, I believe there should be no objection on the part of the others to accede to its request. I believe my hon. Friend. Mr. Ramamurti, in moving this resolution expressed the general wish of his community throughout the Province and that his representative character deserves our consideration and therefore we are bound to support the resolution so ably and so earnestly moved by my hon. Friend."

* Rao Bahadur C. NATESA MUDALIYAR:—" Mr. President. Sir, I congratulate my hon. Friend, Pandit Ganala Brahmasri Acharyulu Garu, for having so exhaustively and so clearly espoused the cause of his community. Sir, it is not a question of to-day. It is a question of 40 years and more. In fact, these Kammalans, Kamsalis and Thattans are the names of those people who are following certain avocations. The real social suffix for them is Acharyas. It is for that purpose, the Madras Corporation changed the word 'Asari' into 'Achariyar' long before, say even ten years ago. Even in this Council, in season and out of season, questions were put and answers were given and they were shelved most probably. When Mr. Muthumanikka Achari was here, it was he that moved the resolution that 'Asari' should be changed into 'Achari.' Then the Government agreed to consider the resolution; most probably they did not consider it afterwards. If it had been accepted, by this time they should have been called 'Achariyars.' Hindus are all worshippers of images made by them and when images are worshipped, the images' eyes should be opened by the Acharis. So, they claim superiority to Brahmans, call themselves as Viswa Brahmans. That is why they say, they are Achariyas. This struggle has been in existence for generations.

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" Now, Sir, this Legislative Council consists of all communities and we are concerned, especially with the backward communities. If one backward community wants to establish its right, we are bound to support it. I am not, in fact, for titles. But the hon. Mover argued that if all the communities that are having suffixes were to give up those titles, then surely Viswa Brahmans and others also would be prepared to give up their suffixes. In that view, I am very glad to support his resolution. Other communities also support this resolution. So, this resolution should be passed unanimously, even including the Government side. I am glad what others have not been able to achieve in this Council during the last 15 years, Pandit Ramamurti is achieving to-day."

* Rao Sahib N. Siva Raj :—" Mr. President, I have very great pleasure in supporting the resolution which has been so ably moved by my hon. Friend, Mr. Ramamurti. Sir, if what my hon. Friend, Dr. Natesa Mudaliyar, has stated is true, I believe that that community deserves every respect, as its profession is one which creates idols and therefore they are the greatest creators. I also associate myself with the feelings expressed by the hon. Mover and I support the resolution."

* The hon. Sir Archibald Campbell :—" Mr. President, the hon. Mover of the resolution has undoubtedly been working for some years past for the benefit of his community. In the speech which he has made to-day he has made certain accusations against the Government, which are not justifiable. In the first place, he has accused me of being discourteous in the debate last year. That is a charge which I feel very much personally as I am always anxious to be courteous to the Members of this House. I have examined my speech on that occasion two or three times, but I must confess, I am unable to find any discourtesy in it. I pointed out in the first place that the first part of the resolution has already been complied with by the Government, as the Government issued orders in 1921 in accordance with the first part of the resolution. I pointed out further that the Government have ordered that where a person designates himself as belonging to a particular caste or community, that shall be recorded as his caste or community in the Government records.

" Then, Sir, further down in his speech, he accused the Government officials of inhuman, barbarous and outrageous conduct. I think Sir, the language is too strong to designate the conduct of Government officials in not using the honorific prefix of M.R.Ry. in certain cases.

" Now, Sir, coming to the resolution itself, I can only repeat what I stated on the last occasion, that the Government had already directed that the suffix ' Achari ' should be used instead of ' Asari.' At first, I had no intention of dealing with the question at great length on this occasion, but as the hon. Mover of the resolution has stated that the Government Order of 1913, to which he took exception, was passed at

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the instance of Sir Sivaswami Ayyar, I have examined the papers connected with that Government Order and nowhere can I find the name of Sir Sivaswami Ayyar. The circumstances under which that order was passed were as follow: 'In 1909, the Government appointed a committee, with Dr. Thurston as President, and the Tamil and Telugu Translators to Government and the Assistant Archæological Superintendent for Epigraphy as members, to determine, as far as possible, the correct vernacular forms of Indian personal names, to represent that form in English in accordance with the system of transliteration prescribed by the Government of India and to arrange the English names thus translated in an index form. Mr. Thurston had retired from service before the committee could sit and Mr. Moscardi was appointed in his stead as chairman of the committee. That committee reported in 1910 and in the course of their report, they stated: "As the name Achari is used by Vaishnava Brahmans and also by artisans as a generic name, we have found it convenient to spell it differently in the two cases. We have retained the Sanskritic form 'Achari' for the Brahman name and used the Tamil form 'Asari' for the names of non-Brahmans." The list, as finally approved by the Government, was issued in G.O. No. 659, Public Department, dated 26th May 1913, to which the hon. Member has referred and which he considers erroneously was passed at the instance of Sir Sivaswami Ayyar.

"I come now to the order of 1921. This order modifies the Government Order to which I have just referred and at the head of this Government Order of 1921, the Government Order of May 1913 is quoted, so as to make it perfectly clear that the Order of 1921 does modify the Order of 1913. This Order of 1921 I read to the House in August last year and with your permission, Sir, I will read it again:

'At some conference held by the Viswakarma community of South India, resolutions were passed requesting the Government to issue instructions directing the use of the suffix of 'Achari' instead of 'Asari' after the names of persons belonging to their community. A resolution was also moved in the Legislative Council at its sitting on the 14th October 1921 on the subject, and an assurance was given that if in communications to Government any person subscribed his name with a particular spelling the Government would address him in the same spelling. In accordance with the undertaking given at the Council, the Government desire that if any person in addressing the Government or any of their officers designates himself or spells his name in a particular way, he should in any communications to him be addressed by the same designation and spelling. To this extent, the orders in G.O. No. 659, Public, dated 26th May 1913, will be modified.'

"I submit, Sir, it is hardly possible to make the Government Order any clearer than that. It shows clearly that the Order of 1913 to which the hon. the Mover takes objection was modified in 1921. That the Order was so understood at the time is confirmed by the statement of my hon. Friend, Dr. Natesa Mudaliyar, that the Corporation had changed the word 'Asari' into 'Achari' some ten years ago. So, Sir, I submit that the first part of the resolution has already been complied with.

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"Then, Sir, as regards the second part of the resolution relating to the use of honorific prefix 'Brahmasri,' it is rather difficult for the Government to go further than they have already done. If we accept this resolution, we may have similar requests from a large number of other sects. At present, we have laid down how Europeans, Hindus and Muhammadans are to be addressed and there are three principal methods of addressing persons of these communities.

"And as regards the Hindus, it is usual unless the addressee is entitled to a higher title such as 'Raja' or 'Sir' to use the prefix 'Maharajaraja Sri' which, I believe is regarded as an honourable prefix. So, Sir, I am afraid I cannot accept the whole of the resolution as it stands. But I trust I have made it clear that a large part of the hon. Mover's speech was based upon a misapprehension. If, in any case, the Orders of 1921 are not carried out, I shall be very glad if the hon. Member would draw my attention to it or will inform the district officials concerned who will enquire into the matter and see that the Order is carried out." 12-15 p.m.

* Mr. Yakub Hasan:—"Mr. President, Sir, the hon. Sir Archibald Campbell stated that the first part of the resolution has been complied with by the Government, but I do not think it has been fully complied with. He said that when any person addresses Government, they would adopt in their reply the spelling adopted by that person. But that is not what is wanted. They must adopt one uniform spelling for the community. I do not see what is the difficulty for the Government to accept it, and in every case to use the word 'Achari' irrespective of the fact whether the person who addresses them uses the word 'Achari' or 'Asari.' If the Government have occasion to address a man from whom they received no communication, what will be the title they will adopt? Will they put a question to him as to whether he wants to be addressed as 'Achari' or 'Asari' and address him accordingly? It is I think not at all good form to use two words for the same community, sometimes calling the persons 'Achari' and sometimes 'Asari.' As for the suffixes, I think the Government can accept them. I do not see any difficulty whatever why the Government should not accept this resolution in full."

The resolution was then put and carried.

(3) APPOINTMENT OF A COMMITTEE TO ENQUIRE INTO THE ALLEGED ATROCITIES COMMITTED ON THE DEPRESSED CLASSES OF THE RAMNAD DISTRICT.

* Rao Sahib V. I. Muniswami Pillai:—"Mr. President, Sir, under Standing Order No. 55 (3) I request permission to move the resolution standing in the name of Swami A. S. Sahajanandam."

The permission was granted by the House.

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Rao Sahib V. I. MUNISWAMI PILLAI:—" Mr. President, Sir, I beg to move that

'*this Council recommends to the Government to appoint a committee of both officials and non-officials, not exceeding five in number, to enquire into and report on the alleged atrocities committed by the Nattars of Devakottai subdivision of the Ramnad district on the Depressed Classes in June and July* 1932.'

" Sir, the matter of the atrocities committed on the depressed classes in Devakottai has been before this Council during the last 18 months. It was in August 1931 that a similar resolution was passed by an overwhelming majority by this Council, to appoint a committee to thoroughly investigate into the various disabilities caused to the depressed classes in Ramnad district. Unfortunately the Government did not take sufficient steps to mitigate the grievances, or appoint a committee to thoroughly go into the matter. The trouble again occurred in the month of June 1932 and also in the month of July 1932. I was about to move an adjournment motion in the last Council but the hon. the Home Member dissuaded me and promised that he would take all the necessary steps to mitigate the sufferings of these people. Consequently he was kind enough to convene a small conference including a few members of the depressed classes of this Council, the Labour Commissioner, the Inspector-General of Police and the Chief Secretary, when it was possible for us to exchange views in regard to the matters in Devakottai. At that time the hon. the Home Member agreed that myself and Mr. Daniel Thomas might visit the affected areas and inform the Government of specific instances of atrocities committed on the depressed classes. With due deference to their wishes, myself, Mr. Daniel Thomas and Mr. Devadasan went round the Devakottai division, made several enquiries and submitted a big report consisting of nearly 40 pages. Unfortunately the Government had not the courtesy even to acknowledge the receipt of the report brought out by us at a great expense and at much personal inconvenience. Sir, to-day I have seen a very long letter from the President of the Ramnad District Adi-Dravida Association wherein he clearly says that the matter is still worse and has not improved even after the visit of the Labour Commissioner. Sir, the atrocities and the dacoities actually took place on the 5th July 1932 and I understood the Labour Commissioner visited the spot only in the month of September. From that you can understand how much he will be able to gather of the real happenings.

" Sir, the necessity for a committee is this. At present the Labour Department is manned by one of the senior members of the Board of Revenue and I think he has not enough time and leisure to do justice to the work of the Labour Department. In a letter, the

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President of the Ramnad District Adi-Dravida Association has written to me he says:

'I regret to inform you that matters are growing serious in these parts and the Kallars are still going on terrorizing and collecting fines and also robbing the cattle of the people who do not pay the fines inflicted. The complaints of the depressed classes are not in many cases entertained, and even if entertained everything ends in smoke. . . Therefore kindly take the necessary pains to see most of the sympathetic members of other communities and also our representatives and see that the motion of Swami Sahajanandam is passed and a committee of un-official members is appointed to investigate the whole affair. I know the Government have no regard either for the interests of the depressed classes or for their representatives. If a thing of this kind had happened to any other community, by this time the whole Government should have to do their duty.

"And further he goes on to say:

'The Joint Magistrate called the depressed classes and warned them to obey the communal orders of the Kallars. The depressed classes refused to obey the orders of the Kallars. Since then the Kallars began to seriously terrorize the depressed classes and the lives of their leaders were threatened openly, and they also openly declared that they would loot their villages by the end of June 1932.'

"So, Sir, I think the time has come when a committee as suggested in the resolution is essential. The Government officials go there and they have to confer with the district authorities. Within the short space of time given to them it is not possible for them to find out the real state of affairs. Myself, my hon. Friend, Mr. Daniel Thomas and my hon. Friend, Mr. Devadasan were there. We went to village after village and we consulted non-depressed gentlemen at Sivaganga and also at Ramnad, and found that the position of the depressed classes was so very serious that it is high time for the Government to do something. I know many people have left their villages and are wandering in the districts practically begging. I went to a village known as Amavaravatipatti where there were a few refugees. When we asked the real state of affairs, they would not come out, fearing that they would be further terrorized by the Kallars. After a lot of persuasion they came and gave us the real state of affairs: There are people owning lands in that particular division; they could not cultivate their lands on account of the oppression of the Nattars. I do not know how the Government are going to collect their annual kists. As it is a matter that has been before the Council for a very long time I earnestly appeal to the hon. the Home Member to accept the resolution and proceed to appoint a committee to thoroughly investigate into the matter. Oherwise I am afraid the Kallars will wipe off the Adi-Dravidas from that Devakottai division. In these circumstances, I commend this resolution for the acceptance of this House."

Mr. H. M. JAGANNATHAM:—"I second it."

* Mr. M. DEVADASAN:—"Mr. President, Sir, in supporting this resolution I want to make a few observations. This is not the first time that the treatment of the depressed classes of Ramnad district has come to the notice of this Council. Time after time interpellations have been

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put on the subject. At the beginning of last year, i.e., in January 1931, a similar resolution was discussed in this Council. It was accepted unanimously by the whole House but the situation in Ramnad has not improved in the least. People sent in memorials. Not only representations were made to the Members of this Council but also petitions were addressed to His Excellency the Governor, and to His Excellency the Viceroy.'

12-30 p.m. "But it has to be stated there has been no redress made in the direction till now. On the 20th August myself, Mr. Daniel Thomas and Mr. Muniswami Pillai all went there to see whether the allegations made by the people were true and had any basis, because the Government officers suspected and doubted the truth of the allegations. So we went personally to investigate them and stopped there for two days and went from place to place and recorded the statements made by the people to us. We came to the conclusion that the report made here fell short of the true state of affairs existing there. On the 5th and 6th July there was a regular and organized looting in Devakottai. It may be said that the report made by the depressed classes is not genuine or that some interested people have set them up to send memorials. That can't be the case. If nothing had taken place there was no necessity for these people to complain. They have been suffering untold tyranny at the hands of the Kallars of Ramnad. Villages had been deserted and the people had to seek refuge in other places. Even when the people desert the villages and live elsewhere they are not safe in the new places. The Kallars who made the people desert their villages pursue them to places of refuge along with the Kallars of the new locality and make them leave the village on pain of further punishment. The statements of the depressed classes were also corroborated by Maravas, who are kindred class of the Kallars. It has been conceded that there are real grievances and they must be redressed without any delay.

"From the enquiry we made we found there was arson in the villages of Unjanai, Eluppukudi, Aramanai, Sinnavayal and Pavanakottai. When we passed Pavanakottai we found one school which had been recently destroyed by fire. There had been daylight looting in several places. We recorded statements from several villagers. They made us understand that there was daylight looting in the villages of Unjanai, Simmathoor, Meenavayal, Eluppakudi, Kallivayal, Eluvankottai, Thonnirvayal, Mola Kavananayal, Thimmananayal, Paramakudi, Pahadi, Vijayapuram, Kallangudi, Edayankulam, Moyannagal, Vollivayal, Pirandivayal, Kottavayal, Nachankulam, Chithoor, Ponnathur, Chinthani and Ariankottai. Not only was there daylight looting but also there were murders, assaults and rapes in several villages. I am not going to narrate all these villages where all these atrocities were perpetrated by the Kallars. Apart from that the depressed class members who were not willing

to obey caste rules were asked to pay fines. If they had not enough money to pay their Nattars, then and there they were forced to execute promissory notes so that they might recover the money from them later on. The reason for all these atrocities was due to the negligence and lack of sense of duty of the officials of the locality. I understand the Police and Magistrates pose as peace-makers and ask the people to abide by the time-honoured caste rules and restrictions. Just now we passed a resolution of Mr. Ganala Ramamurti calling his people as Acharyas, etc. We all concede that people have learnt self-respect; and they want to educate and elevate themselves. They cannot be put up with such degrading conditions which caste imposed upon them in the past. The officials being caste men being imbued with caste ideas they ask the depressed classes to abide by the caste rules. That is they should not have upper clothes; nor should they possess vessels of high value in their houses, etc. We examined some women at Amaravathiputhur. They said that they could not wear ordinary thalis. On the other hand they were forced to wear only wooden thalis by the Kallars. So these humiliations nobody can brook with any dignity. So there has been a revolt as the people have been disgusted with these conditions and the rules and regulations of the Kallars. The officials do not want to help the depressed classes. They are on the side of the Nattars. It appears that they asked the depressed classes to abide by the decisions. These cannot be tolerated any longer. It may be said that the depressed classes being servants, must abide by these humiliations, but the fact is otherwise. The depressed classes of the Ramnad district are more economically independent than the brethren of the other districts. The Kallars inflict ill-treatment upon the depressed classes for no justification whatsoever.

" The hon. the Home Member might advance an argument in support of his position that no enquiry committee should be appointed because it is a matter between two sections of the depressed classes that the Government have taken steps to reclaim the Kallars as belonging to depressed classes. But I have to submit that they do not belong to the depressed classes at all. They occupy the position of overlords and the depressed classes are subjected to their tyranny. The hon. Home Member might say that the solution of the problem is in a compromise. If it had been possible there would have been a compromise long ago. No compromise has ever taken place between the two classes. There must have been willingness and intention on the part of both to enter into a compromise. If we speak of it in the Legislative Council, it must be acceptable to all parties to be operative and useful.

" Mr. Muniswami Pillai has described the recent happenings in the Ramnad district and I do not want to take up much of the time of the

Council by reiterating them. Thus it will be seen there has been sufficient necessity for an independent enquiry to go into the grievances of the depressed classes. I hope the Government would accept the request. We want sufficient protection for the poor classes to live in the same district. It is not in a spirit of retaliation or revenge but in a spirit of supplication for help that this resolution has been brought into this House. So I appeal to the members of the House to accept the resolution. I do not want to be a member of the committee. We three members have made enquiries and submitted our report. We request that some other members both officials and non-officials should make an investigation into the affairs and see that the claims of the depressed classes are no longer treated with scant courtesy and neglect. With these few words I support the motion."

* Rao Bahadur R. SRINIVASAN :—" Sir, from what I heard from the two previous speakers and from what I saw from the various petitions and telegrams received by me, I am convinced that there is sufficient reason to believe that the subordinate police officers and the subordinate civil servants are in league with the Nattars in oppressing the depressed classes. The result is there. As has been said by the last speaker a committee of officials and non-officials will, I believe, be able to find out the real truth and something may be done to rectify the mistakes."

* The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur :—" Mr. President, Sir, I do not think any committee is necessary at this stage because at present there is no trouble. After the 7th July things have been restored to normal condition. The committee will be only reviving old memories and will bring about bitterness. As the House is aware, when this question came up last time I said that I would ask the Labour Commissioner to tour in the area and report and also convene a conference. There was a conference in my room when the Chief Secretary to Government, the Labour Commissioner, myself and some members of the depressed classes were present. They told us all that they have heard in the matter. Further three hon. Members of this Council Messrs. Muniswami Pillai, Daniel Thomas and Devadasan went to the spot and their report was also sent to the Labour Commissioner. The Labour Commissioner has sent in his report after visiting the area. Therefore there is no necessity for a committee because we have both the non-official and official views. There is no point in appointing a committee.

12-45 p.m. " The Labour Commissioner has recently toured in the parts of Ramnad affected by the Nattar-Adi-Dravida disputes in company with the District Magistrate and the District Superintendent of Police, and I may with your permission, Sir, read the following information based upon the reports submitted to the Government by these officers:

'The origin of the Nattar-Adi-Dravida trouble in Ramnad is to be sought in the desire of the depressed classes of that region to raise in the social scale. Customs are, in fact, changing for which the reason may be that many of the

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depressed classes have been to places such as Ceylon and Burma where the caste restrictions of their native villages do not exist to the same extent. On their return to their villages they wish those restrictions to be removed. But there is the danger that any sudden removal of restrictions may be regarded as an infringement of long-established religious customs.

'The antagonism arising from this movement has of late crytallized over the question of the wearing of shirts by Adi-Dravida men and the wearing of bodices and jewels by their women. The Nattars, while no longer objecting to the practice on all ordinary occasions, demand that the Adi-Dravida men at least should keep the upper part of their bodies uncovered for all ceremonial functions. This practice in the case of women seems to have gone out of use already. The Adi-Dravidas, on the other hand, in their eagerness to assert their position, have on certain occasions appeared at festivals wearing shirts. The Nattars consider their long-established custom not to wear shirts at religious ceremonies is reasonable, as they themselves remove their shirts on such occasions.

'This being the position as between the two communities, their differences were aggravated by the action of agitators. Security proceedings were taken in 1931 to prevent a breach of the peace, but the proceedings ultimately failed.

'The immediate cause of the trouble in 1932, was the arrival of a party of American Missionaries with their staff in July 1932. They began an evangelical tour in the course of which, it is reported, they urged the Adi-Dravidas not to submit to the customs enforced by the Nattars. This resulted in the outbreak at Eluvankottai on the night of the 4th July and the following morning, whether, as the Nattars say, it was the Adi-Dravidas who were emboldened by the presence of the Missionaries to start the trouble by throwing stones at he Nattar quarter, or whether, as the Adi-Dravidas say, it was the Nattars who made the first attack on the Adi-Dravidas out of anger at the Missionaries' presence and preaching.

'The trouble that followed has been exaggerated. Wild rumours circulated rapidly and something of panic ensued among the inhabitants of the Adi-Dravida quarters in several villages, but, with the exception of the village of Eluvankottai, very little actually happened anywhere. Even in the village named very little damage was actually done. The Labour Commissioner at the time of his inspection found that, although the Adi-Dravida quarter of Eluvankottai was still abandoned, all the damage that had been done was confined to some cooking pots and bins for storing grain. None of the articles inside the house had been touched and no looting had taken place. Several of the houses were locked up and the locks had been in no way tampered with. The inhabitants of Thennirvayal, another village that had been abandoned, had already returned, having been brought back by the Nattars themselves in two motor buses engaged for the purpose.

'The present position is as follows. Sixteen Nattars have been charged by the police in connexion with the disturbance at Eluvankottai. The District Magistrate has effected a compromise between the two parties whereby the Nattars agree not to insist upon any of the previous customs except the non-wearing of shirts at religious, marriage and funeral functions. The Labour Commissioner has held a conference at Kandadevi at which a large and representative gathering discussed the whole course of the trouble and endorsed the District Magistrate's compromise as being an eminently fair one. The parties to the compromise are agreed that it should be carried out and its terms enforced impartially by the authorities. The question of opening schools for the depressed classes in such places as really need them has been taken up by the Labour Commissioner in consultation with the District Magistrate. Though the bitterness between the parties is not yet entirely assuaged, the Labour Commissioner and the local authorities are agreed that there is no necessity to post additional police to the area. The situation is entirely quiet everywhere and there has been no disturbance since 7th July. The District Superintendent of Police and the police force of the district are alive to the necessity for prompt action at the first sign of a recrudescence of the trouble. The following is the gist of the instructions issued by the District Superintendent of Police.

'The most important work of the local police force is the control of the Nattar-Adi-Dravida disputes. Close touch must be kept with every development and the situation handled with firmness and impartiality. Regular beats must

be served to the affected villages and full details of all information must be reported by the beatmen and by the station house officer and his assistants who must also pay frequent visits to these villages. A proper record must be kept of all incidents connected with the trouble. All cases registered must be fully and promptly investigated. Persons who report false cases must be prosecuted. Security proceedings must be undertaken if the situation requires. Superior officers must be kept constantly and fully informed.'

"Thus, it will be clear that the Police are now keeping watch over the situation. If any trouble recurs, I am sure the offenders will be brought to book. I do not think, in the circumstances, that any committee is necessary at the present moment to reinvestigate the whole matter, especially as after the 7th July nothing has happened. The three hon. Members of this House who went to those places and studied the situation have made their report to the Government, and on that report the District Magistrate, the Labour Commissioner and the District Superintendent of Police have made their own observations and sent in their reports to the Government. An agreement has practically been reached between the Nattars and the Adi-Dravidas, and there has been peace since. What we want is only peace, and it has been secured, and there is no point in raking up the question again.

"Now, coming to the recommendations of the three hon. Members of this House, who made a report after investigating the matter, they are the following:

'(*a*) Starting of security cases against the Nattars in some of the villages where the lootings were committed.

(*b*) A more vigorous conduct of the prosecutions relating to offences against the Adi-Dravidas by the Nattars which are now pending in courts. At present they seem to be dealt with in the most negligent, non-chalant manner possible.

(*c*) The posting of punitive Police in some of the affected villages.

(*d*) The transfer of the present Subdivisional Magistrate of Devakottah and the Circle Inspectors and Sub-Inspectors of Police at Devakottah, and posting in their places strong and sympathetic officers who should make it clear to the Nattars that they would not tolerate the taking of law into their own hands by the Nattars.

(*e*) The keeping of a watchful and observant eye by the District Magistrate, the District Superintendent of Police, and Deputy Superintendent of Police on those affected areas and on the way in which the local officials deal with the Nattars and Adi-Dravidas.

(*f*) The opening of some labour schools in Devakottah division and the encouragement by or through the Labour Commissioner, of the refugee Adi-Dravidas to return to their homes and villages.'

"As regards these, the Labour Commissioner says:

'As for the requests made by the M.L.Cs. in their letter, dated 27th August 1932, (*a*) and (*b*) are matters for the local Magistracy and Police. I have already stated that I consider that no delay should take place in dealing with any case which may arise. This, I think, is essential. As regards (*c*), the posting of punitive Police, such a course seems to be entirely unnecessary. As regards (*d*) (viz., transfer of officers) I have no recommendation to make. This is a matter on which the District Magistrate can report better than I can. I think that the advent of Mr. Gadsden and the thoroughness with which he has enquired into the local troubles will ease the situation very considerably. I have already commented on (*f*) regarding the opening of schools.'

"Now, Sir, I would make this appeal to the House. As I have already said, the whole matter has been closed and somehow or other, things are automatically settling themselves properly. Three hon. Members of

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this House went to the spot, studied the situation and submitted a report to the Government, and practically most of their recommendations have been accepted. So there is no point in posting the punitive Police in the area because there is no trouble there, and definite instructions have been issued to the Police to deal with the situation impartially. If any trouble arises, I shall see to it that the offenders are properly dealt with. As I said before, an agreement has been reached and both the parties have agreed to abide by the conditions of that agreement; I do not think there is any point in reopening the case by appointing a committee now. I would therefore appeal to the hon. Member to withdraw his resolution."

Mr. Sami Venkatachalam Chetti:—" Mr. President, the speeches of the hon. Members who spoke in support of this resolution reveal a very astonishing state of affairs, and indeed my astonishment would have been all the greater had I not myself been acquainted with the petitions made by the Adi-Dravida residents of this district about an year ago. In answer to a very strong case that was made out on the floor of this House, the hon. the Home Member, in his usual tactful manner, managed to see that the resolution was torpedoed by promising to institute an enquiry or hold a conference. As is generally the case with us, we, innocent Members of the Legislative Council, fell into his trap. The result was that there had been a conference no doubt at which the Inspector-General of Police, the Labour Commissioner and three hon. Members representing the depressed classes were present. After that conference, Messrs. Thomas and Muniswami Pillai were asked to tour in those parts of the district where there was trouble and to collect information. Of course, even without the permission of the hon. the Home Member, I suppose those hon. Members have the liberty to tour in those places and find out the facts for themselves. All the same, they went and collected information and submitted a report to the hon. the Home Member. What was the reply given to that report? The hon. the Home Member did not consider it necessary to give a reply to those hon. gentlemen who have taken the trouble of going into the district and finding facts for themselves . . ."

* The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur:—" May I offer a personal explanation, Sir? I think I informed one of the signatories that I had seen the report and that it had been forwarded to the Labour Commissioner for investigation."

Mr. Sami Venkatachalam Chetti:—" In fact, Sir, one of the hon. Members who sent up that report did complain in a speech that they were denied even the courtesy of a reply in acknowledgment of that report. Whatever that may be, I am glad that the hon. the Home Member sent up the memorandum to the officers concerned. Then, the Labour Commissioner sent up a report. What does that report reveal? The report practically confirms the charges made against the Nattar community in that district. As a matter of fact, it goes further than the allegations made by the hon. Members of this Council and traces

the origin of those tyrannical acts of that community to the fact that the Adi-Dravidas wanted to raise themselves in the social scale, and that this was being objected to by the Nattar community. Well, Sir, the case having been put so clearly, it ought to have attracted the attention of the Government, and the Government ought to have gone to the support of that community which wanted to raise themselves in the social scale.

1 p.m. "Instead of doing that, the Government merely reads a report of the Labour Commissioner before the House. Further down in that report, the Labour Commissioner, probably feeling that the Government are not in a mood to go against the feelings and opinions of the Nattar community, suggests a sort of compromise to these two communities. Supposing, for instance, I ask the hon. the Home Member hereafter to tie turban instead of wearing a fez cap, and subject himself to the imposition of the Hindu community, the majority community, in the matter of wearing certain kinds of dress on certain occasions, will that be a matter for compromise? What is the criminal act which the depressed classes have committed by wearing shirts either on religious occasions or any other occasion? Is there any ban in the Indian Penal Code against a person wearing a shirt on certain occasions and is it for the Nattar community to dictate to the depressed classes that these people should not wear certain dress in a certain fashion on certain occasions? If the Labour Commissioner had made a compromise, I am sure he did not do it realizing that the Nattar community was just, but because he knew that the Government would not come to his help if he had suggested more drastic action against the Nattar community. All this shows that the Government are afraid of a powerful community in that district. Why should Government betray such woeful weakness before this community? Are this the Government, I ask, that are going to facilitate temple-entry for the depressed classes—a Government which cannot stand by the rights of the depressed classes even in such elementary matters as the wearing of certain kind of dress on certain occasions? What is the good of reading that report? It is a compromise saying that so long as the depressed classes agree not to wear shirts, so long as the depressed class women do not put on bodices, the Nattar community will not tyrannize over them. Is that a compromise dictated by the Labour Commissioner and approved with the seal of this Government? The Adi-Dravidas themselves might have surrendered to the Government; they might have said 'We obey your mandate, why trouble us?' You have given everything that the Nattar community wanted and you say it is a compromise. What can be more insulting than this? You do not express a single word of sympathy for the people who were driven out of their homes and villages. The Government view with indifference the acts of the Nattars in depriving the poor people of their hearth and home.

"The hon. the Home Member goes further and says 'There is no looting, no property was lost, but only the pots were broken.' May

I know what other property these poor people had? You demolish their kitchen and deprive them of their cottages and say 'Well, nothing has been lost.' Well, Sir, this kind of appeal on behalf of the depressed classes who want to assert their elementary rights, the fundamental rights as citizens, ought to receive more encouragement and support from the Government. It seems there has been a woeful betrayal of the cause of the weak and the poor as against the rich and powerful. The Nattar community is a very rich and influential community. Therefore Government cannot move their hand against them. That kind of attitude ought to be put an end to. For very much smaller offences you threaten people with stationing punitive police. If there is any case deserving of the stationing of punitive police, it is this, when one community drives out another community from their residence. Can a more serious offence be imagined, Sir, to justify the stationing of punitive police? I want the Government to make the Nattars understand that the Government are not going to desert these depressed classes against their tyrannies but that they are going to stand for the rights of the depressed classes as against the Nattars. I want the Government to tell the local officials to be more firm in their attitude and not yield to the intimidation of any powerful community. But the local officials cannot be expected to be more courageous than the Government. If Government show such timid attitude, what can the local Inspector or Sub-Inspector do? After all, they have got to be guided by the local feeling. The local feeling consists of the Nattar feeling. Surely a small force cannot be expected to do much unless they know that the Government at the centre are likely to give their support. Let that assurance be given by the Government to the local officials, namely, that Government will not tolerate this kind of tyranny, and all will be well."

* The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur:—"As regards the assurance required by my hon. Friend, I will say this that the Government will not hesitate to take any extreme step to put down such things—to station the punitive police, if necessary."

* Rao Sahib V. I. MUNISWAMI PILLAI:—"I have to thank the hon. the Home Member for his reading to the House from a big report. Most of the information contained therein was placed before us when we met in a small conference. There was one point touching the interference of the missionaries and consequent trouble. When we were there, we approached most of these missionaries and others connected with the matter, and came to the conclusion that it was not so. It is not the interference of the missionaries at all that brought about this state of things.

"It is said that the Labour Commissioner visited Eluvankottai but found the village deserted, most of the houses locked up and personal things of the depressed classes looted. That shows very clearly that the state of affairs has not improved. I have also mentioned that I have received a letter from Ramnad in which the writer says 'I beseech

in the name of the poor people to do your best to see the committee appointed.' I think the hon. the Home Member fears that appointing a committee would cost a good deal. The other day, the Finance Committee was told that there is a saving of Rs. 50 lakhs which can be utilized for several purposes. So, in the interests of the depressed classes, I appeal to the hon. the Home Member to accept this resolution and get up a small committee to go through the reports presented by the non-officials and officials and see how far they could strive to bring about a solution of this problem. The hon. the Home Member has read just now a report about the situation in Ramnad. If my hon. Friend were to go to Ramnad to-day he will find that the depressed classes are in a most pitiable condition. I have never seen of such pitiable sights in all my experience of depressed classes telling women were raped, and the men were waylaid and assasinated by Kallars. I do not think that any man could remain unmoved by such sights. I have heard women coming and telling the way they were treated. In all earnestness therefore, through you, Mr. President, I appeal to the House to accept this resolution."

* The hon. Khan Bahadur Sir MAHOMED USMAN SAHIB Bahadur:—"Mr. President, Sir, after the assurance that I have given to my hon. Friend, Mr. Sami Venkatachalam Chetti, I do not think that there is any necessity at all for pressing this motion. I have also read to the House the instructions issued to the police, and the police are on the watch. If again there is trouble there, the Government will not hesitate to take extreme measures to maintain law and order."

Rao Sahib V. I. MUNISWAMI PILLAI:—"I press the motion, Sir."

The resolution was put and declared lost.

A poll was demanded and the House divided thus:—

Ayes.

1. Mrs. K. Alamelumangathayaramma.
2. Mr. M. Devadasan.
3. Rao Sahib N. Siva Raj.
4. Mr. M. S. Sreshta.
5. ,, P. C. Moses.
6. ,, P. V. Rajagopala Pillai.
7. ,, V. G. Vasudeva Pillai.
8. ,, C. Indriah.
9. ,, P. Bayappa Reddi.
10. Rao Sahib V. Dharmalingam Pillai.
11. Mr. J. A. Davis.
12. ,, Daniel Thomas.
13. ,, H. B. Ari Gowder.
14. ,, S. A. A. Annamalai Chettiyar.
15. ,, D. V. Narasimhaswami.
16. Pandit Ganala Ramamurti.
17. Mr. K. Kesava Ramamurti Nayudu.
18. Sriman M. G. Patnaik Mahasayo.
19. Dr. P. Subbarayan.
20. Mr. Yakub Hasan.
21. Rao Bahadur T. A. Ramalingam Chettiyar.
22. Mr. Sami Venkatachalam Chetti.
23. Khan Bahadur P. Khalif-ul-lah Sahib Bahadur.
24. Mr. V. P. Narayanan Nambiyar.
25. ,, Abdul Hameed Khan.
26. ,, K. M. Duraiswami Reddiyar.
27. Pattagar of Palayakottai.
28. Mr. A. Ranganatha Mudaliyar.
29. ,, C. R. Parthasarathi Ayyangar.
30. Rai Sahib C. Kolanda Reddi.
31. Rao Bahadur C. Natesa Mudaliyar.
32. Diwan Bahadur S. Ellappa Chettiyar.
33. Rao Sahib D. Krishnamurti.
34. Mr. G. Sriramulu.
35. ,, H. M. Jagannatham.
36. Rao Bahadur R. Srinivasan.
37. Mr. G. R. Premayya.
38. S. M. K. Beyabani Sahib Bahadur.
39. Mr. C. Krishnan.
40. ,, Mahboob Ali Baig.
41. Rao Sahib C. Jayaram Nayudu.
42. ,, V. I. Muniswami Pillai.

Noes.

1. The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur.
2. ,, Sir Archibald Campbell.
3. ,, Mr. H. G. Stokes.
4. ,, Diwan Bahadur S. Kumaraswami Reddiyar.
5. The hon. Mr. P. T. Rajan.
6. ,, Diwan Bahadur B. Muniswami Nayudu.
7. Mr. C. E. Jones.
8. ,, J. A. Thorne.
9. ,, H. M. Hood.
10. ,, R. Madanagopal Nayudu.
11. Mr. S. H. Slater.
12. ,, T. Sundara Rao Nayudu.
13. Khan Sahib Syed Taj-ud-din Sahib Bahadur.
14. Subadar-Major S. A. Nanjappa Bahadur.
15. Mr. B. P. Sesha Reddi.
16. Raja of Bobbili.
17. Zamindar of Mirzapuram.
18. Mr. M. A. Muthiah Chettiyar.
19. ,, A. V. Bhanoji Rao.
20. Rao Sahib P. Subrahmanyam Chetti.
21. Zamindar of Kirlampudi.
22. Mr. R. Foulkes.

Ayes 42. *Noes* 22.

The resolution was carried.

(4) TEMPLE ENTRY FOR DEPRESSED CLASSES.

* Dr. P. SUBBARAYAN:—" Mr. President, I now rise to move the following resolution: 1-15 p.m.

'*This Council recommends to the Government that they may be pleased—*

(1) *to recognize the strong and growing public feeling in the Hindu community that disabilities hitherto imposed by usage on certain classes of the community in regard to social intercourse and common worship at temples should be removed and justice rendered to them,*

(2) *to take advantage of the great impetus given in this respect by the settlement arrived at, at Poona among the leaders of the communities and the consequent agitation in the country that places of public worship should be thrown open to the so-called Depressed Classes, and*

(3) *to bring up legislation setting at rest and removing, if necessary, the doubts and disabilities which trustees and other persons holding authority in the administration of Hindu temples feel in regard to throwing them open to the said classes, with necessary safeguards for the making of regulations for maintaining order and cleanliness in temples and also the performance of ceremonies according to the usage of the temples.*'

" Mr. President, this resolution is not being brought forward by me as a mere pious wish to admit our depressed brethren into temples. If this resolution is accepted by the House, I mean to go on with legislation in this respect also, if the Government do not seem to do it. Because, Sir, I do feel that the time has come when we must recognize

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the growing public feeling in this country and also we must recognize the sentiment of our depressed brethren. We cry hoarse about nationalism and nationality. I would like to ask hon. Gentlemen sitting on the other side as well as my hon. Friends on this side of the House whether this cry is going to be only of nationalism for ourselves, so that we, the higher castes, may dominate this country, or is it going to be a common nationalism by which we are all going to be one with the growing sentiment of our depressed brethren that their place in the Hindu comunity should be recognized? I do not think we can get away from the fact that in spite of all that has been done during the last half a century by reformers in this country, we, caste-Hindus, have not done our duty to our depressed brethren (Hear, hear). I really admire our depressed brethren for having accepted the Poona Pact. I think they did it in order to save the life of one of the greatest of our countrymen, and for that we, caste-Hindus, owe them a deep debt of gratitude. And if we are really going to pay back that deep debt, I feel we can only do it by recognizing their right to be classed among the Hindus. It is really strange that, in spite of domination for centuries, our depressed brethren have chosen to call themselves Hindus, and have remained in the Hindu community. It shows the sentiment that runs among them and it shows the strong root that the Hindu religion has in their minds. Therefore, in return for such strong feelings on their part, I feel it is up to us caste-Hindus, to satisfy their sentiment to worship at the shrine—the same right that other Hindus possess. I have had the good fortune to work in connexion with this, and I can assure hon. Members of this House that there is really a strong public feeling in this regard; but there are few orthodox people in this land who want to oppose this and we have even heard it said, Mr. President, both on the platform and in the Press that 'we would rather not have democracy than have our temples sacrileged by the entry of these depressed classes.' That only shows that these orthodox people are afraid of the coming of democracy, because they feel that with the coming of democracy their entrenched positions are bound to disappear. I think that is the strongest argument for democracy—that these people want to tyrannize over these castes, is really the strongest argument for Self-Government in this country.

" Mr. President, we have heard it said that the Agamas do not provide for the entry of these classes into the temples. I am myself not well acquainted with Sanskrit, but I have had them read out to me by people who understand Sanskrit. (Mr. Sami Venkatachalam Chetti: Thank God)—by people like my friend behind who, I hope, will thank God and ask God to see that their opinions are changed. (Laughter.) The word used in the Agamas, Mr. President, is 'chandala.' Anyone may be a chandala in the sense in which it is used in the Sanskrit text. In the Sanskrit text, the word 'Panchama' is never used at all. Therefore, what the Agamas provide for is the non-entry of unclean people entering temples. That is what I understand by the word 'chandala.' Therefore, Mr. President, the Agamas do not—whatever may be the opinion of the orthodox people—provide for Panchamas not

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entering temples. They only provide that people belonging to all communities who are unclean, who do not go into the shrine with the purity of mind that is necessary, should not enter the temples. In other words, what is provided for is not non-entry by Panchamas, but non-entry by people who are not of clean habits. I think my friend Mr. T. C. Srinivasa Ayyangar will be able to tell us that, in the Madura temples, Europeans and Muhammadans and certain others have been allowed to a certain extent. I cannot say why our depressed brethren who call themselves Hindus and who follow the Hindu religion should not have the right to enter the temples.

" I would like to ask my hon. Friend, the Chief Minister, who is really in charge of the portfolio of Religious Endowments—because the objection that is put forward by the trustees whom I have consulted over this matter is that section 40 of the Hindu Religious Endowments Act provides that if custom and usage as understood generally is violated, the trustee may be removed from office—why he should not take up this matter. The trustees tell us that with all the goodwill they possess and with all idea of allowing such entry by the depressed brethren, they dare not do it, because this section 40 stands in their way. I would therefore like to ask the hon. the Minister who is also the Leader of the Justice Party, why he, as the leader of a democratic party in this country that has stood for justice and equality for all communities, should not bring legislation with a view to get rid of this section 40 of the Hindu Religious Endowments Act and give permission to our depressed brethren to enter temples, so that it may be made possible for trustees not to quote section 40 of the Endowments Act against such entry. There is no doubt, Mr. President, that there is a great impetus in this country given to this movement of having our depressed brethren admitted into temples. People like Mr. Kelappan have been prepared to lay down their lives in this cause. I am sure our depressed brethren will understand that there are caste-Hindus who are prepared even to lay down their lives in order to get for them this right. It is therefore necessary that we, caste-Hindus in this House, should unanimously support this resolution, so that the right of these classes to be recognized as Hindus in all respects and not merely for counting of numbers in order to make the proportion of the Hindu community large, may be accepted by all. (Mr. Hameed Khan: 'Hear, hear'.) I hear my friend, Mr. Hameed Khan, crying 'Hear, hear.' I am not now really thinking of Hindu and Muslim in this connexion. What I am thinking of is that Hindus who claim to be the largest majority in this country, if they want to count among that majority the depressed brethren, they should give them all the rights that belong to the Hindus. Otherwise, I think it is time that they excluded them from the counting which they make in order to prove to the world at large the largeness of the Hindu community. Such a step will go a long way towards the unification of the Hindu community. The Hindu community, as has been objected to by our Muslim brethren, is really divided into many castes and there exist many social evils, and it is time that we tried to improve our posi-

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tion by getting rid of ancient customs. I do not think even the Agamas ought to stand in the way of getting rid of customs which public opinion has begun to feel are out-of-date, and therefore facilities ought to be given for removing such pernicious customs.

"It has been asked by many of my friends whether it is necessary to have legislation passed in order to do this. I have already quoted section 40 of the Hindu Religious Endowments Act. Besides, the general law of the land about custom would apply unless the legislature is going to take away the force of custom by passing legislation to the effect that these classes have a right of entry into temples as Hindus. It is also necessary, as I said before, Mr. President, that doubts in the minds of trustees should be removed in order to allow this being done. I know there is fear among the orthodox community that this legislation may be rushed through. I may assure them that if sanction is given to this resolution, I am prepared to circulate any bill that I may prepare for public opinion. But I want it to be understood that we must have the right to introduce this legislation. If such a feeling is expressed by this House on this resolution, it would facilitate the Government giving sanction for such a measure. Otherwise, the Government may feel that the passing of such a measure would lead to disorder. If, however, they now begin to learn that the majority of this House is in favour of such legislation, I am sure the Government themselves will think twice before turning down any legislation of the kind.

"Let not hon. Members run away with the idea that the moment this resolution is passed, people are going to lead members of the depressed classes into the temples. That is not the underlying idea of this resolution; the idea lying behind it is that we should create public opinion in order to bring this about, that that public opinion ought to be created as quickly as possible, and every effort ought to be made by people interested in the Poona Pact and the uplift of our depressed brethren to bring about this result. Let not hon. Members also run away with the idea that there is any intention of coercion behind this resolution. We do not want to use any coercion; we do not want to do anything which will militate against law and order. On the other hand, it is the intention of the sponsors of this resolution to see that public opinion is quickly created in favour of the entry of these classes into temples and when such opinion is ready, there may not be obstacles put in the way of the trustees who are willing to carry out that opinion by allowing these communities into the temples. I would therefore urge this resolution for the serious consideration of hon. Members of this House and I would like to have this resolution passed unanimously, if unanimity could be obtained."

After Lunch (2-30 p.m.)

* Rao Bahadur T. A. RAMALINGAM CHETTIYAR:—"Sir, I beg to second the motion before the House. It is unnecessary for me to speak

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about the rationale of the resolution that is brought before you. It seems to me that it is unreasonable to call a man a Hindu and then say that he is not entitled to go and worship God, the worship of which is supposed to give him his religion. It is most unfortunate that we, in this country, have been developing—I do not know for how long—it may be for centuries—the system of gradation of race and caste in everything. In almost everything we have got the system of caste which has been ruling for centuries and putting things on the basis of this gradation which even those who live in this country and under this very system of caste could not easily understand. It is very unfortunate that these depressed classes should have been treated in the way they have been. I am one of those who think that it is important that their position ought to be very much improved economically and educationally rather than by providing them this liberty of going into the temples. Entry into temples is not after all going to count very much in their progress but at the same time it will serve to show that we do not treat them differently from ourselves and that we are trying to put them on a basis of equality with ourselves. It also makes reparation for the way in which we have been dealing with them for the past so many years and shows that we are not going to perpetuate these differences any more. It is only to that extent that the motion brought before the Council and the legislation that may be brought later after this resolution is passed, will serve the purpose. I for one think that we ought to move very wholeheartedly in improving them both economically and educationally. If they are backward at the present moment it is because we are keeping them down as serfs and as people attached to the lands and passing with the land. We do not allow them to keep very much money and we do not enable them to live as they should. It is absolutely necessary that we should give them a chance and for this it is necessary that both the Government and the people should co-operate to put them in a proper position.

" For instance we have been hearing so much about the allotment of sites for the depressed classes. But what happens actually in practice is that very few people get these sites and fewer still are those who are able to bring into cultivation the land that is given to them. Not only should we be prepared to give them the land, but we should also give them the necessary money for bringing such lands into cultivation, and also for maintaining them until they realize the first year's crop. The allotment of site alone does not go very far to help them. That is the experience and none of us are prepared to go into details and find out whether what we are doing really helps them. We feel that once a motion is brought before this Council and a grant of four or five lakhs of rupees is made for them, our business is finished. We do not even care to know how much of that money goes for the amelioration of the depressed classes. At the time of the Budget, once I drew the attention of the Council to the fact that about 25 per cent of the money that was sanctioned for the depressed classes went towards the payment of the salaries of high paid officials who were employed to look after

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these people. We have been showing them lip sympathy. We have done very little for them to improve them economically and educationally. If they are to be socially improved, and if they are going to be classed as equals with others, they have to be improved educationally first. We have opened a number of depressed class schools and have started a number of scholarships for them. But how many? What is the total population of the depressed classes and what is the number of scholarships that have been awarded to them? I fear that in the present year even the very small number of scholarships that used to be awarded have been withdrawn. If we are sincere and if we wish to give them a chance of improving themselves economically and educationally, I do believe there ought to be very little objection to treat them on a basis of equality with us. I want that we should do justice to ourselves, if not to these people, by showing that the method in which we have been treating them in the past is not the proper method in which they ought to be treated. In that spirit I want to second the motion before the House, not because I believe that the moment we pass this resolution or the legislation that we are going to bring in is going to bring in the millenium. It is only with a view to show that we are doing justice to ourselves and that we are making reparation for the injustice that we have done to these people that we are bringing forward this resolution, and I very gladly and very strongly support it. We want to be ruled by custom. Some of these are as old as 2,000 years ago and others only 30 or 40 years old. It is very difficult for us or for anybody to say which exactly is the custom that has to be respected in a particular matter. Some want that every thing in life should be ruled by the so-called Smritis. So far as that is concerned, each party is able to quote some, that is, in its favour. The Smriti or the custom we have been adopting is not uniform. For instance, take the southern districts. In some districts the oilmongers are not allowed to enter the temples, and a case went up to the Privy Council and they decided that oilmongers could not enter the temples and strangely enough a few miles from the place from which the case went up, the same caste people, viz., oilmongers are allowed to enter into temples. With regard to Nadars, in some districts they are allowed to go into the temples while in others they are not. The question of allowing temple entry depends upon the custom prevailing in each locality. I am told that even the highest class Nayars are not allowed to enter the Rameswaram temple. I do not think we are justified in saying that, simply because some consider certain things as sacred or ancient, we should not alter them.

'Sir, the difficulty that was pointed out by the Mover of the resolution was that the dharmakarthas of temples are bound by custom according to the Hindu Religious Endowments Act which was passed by this very Council and they are not at liberty to allow these depressed class people into the temples. It is only to remove that difficulty that this resolution has been brought before this House. As I

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suggested at the beginning, there seems to be no argument or reason against this resolution. But in practice it is feared that in certain places, if these depressed class people are allowed to enter into the temples, there might be a breach of the peace. I would only reply that we have to do the right thing at times even at some difficulty to us. Secondly, I already referred to the gradations existing amongst us. These gradations extend not only to castes but also to the places 2-45 p.m. in a temple up to which each casteman could go. For instance, only the gurukkal can go into the innermost part of the temple where the idol is seated. The next enclosure is reserved for the Brahmans, the next for the high-class Hindus, and the next for the low-class Hindus and so on. Thus, there is a gradation even among those who are admitted into the temples. Therefore, I do not see what objection there can be to the entry of the depressed classes into the temples. The dharmakarthas may, in consultation with local opinion, assign a place for the depressed classes in the temples. It is unfortunate that we have to speak of assigning places to worshippers in the temple of God; I am sure that all these will go, but until they go, I suggest that the dharmakarthas should do this, always consulting local opinion in the matter. What I suggest is not against the spirit of the present practice under which each caste has a place assigned to it in the temple. If this is done, I am sure there will be no breach of the peace and any fear entertained on that score will be merely baseless.

"The resolution, as it stands, makes provision for such a thing. I think it deals with the question only in a halting way. My friend, the Mover, speaks of the necessary safeguards and so on. We are familiar with safeguards proposed to be introduced in another sphere about which there is a strong feeling and difference of opinion. Here in this case also my hon. Friend does not want to abandon them; he wants to meet the orthodox opposition by introducing the necessary safeguards. If the orthodox people want to stress the point with regard to safeguards, they will have plenty of opportunity to do so when the Bill comes before the Council. Leaving that aside, I do not think there can be any objection to the resolution. I have great pleasure in seconding the motion of my hon. Friend."

* Rao Sahib V. I. Muniswami Pillai:—"I beg to move that—
'*after the word "Poona" the words "and the Bombay Conference" be added*'."

"Sir, the discussions that took place at Poona among the leaders was confined only to the Premier's award and the representation of the depressed classes in the legislatures. It was only at the Bombay Conferences that took place both before and after the Poona Pact was entered into that the social side of the problem was discussed and conclusions arrived at. So, I thought it advisable to make this small amendment in order to make the matter clear."

Mr. H. M. Jagannatham:—"I second it."

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Dr. P. SUBBARAYAN:—" I have no objection to the amendment; I accept it."

* Rao Bahadur Sir A. P. PATRO:—" Mr. President, Sir, no one at this time of the day would question the sentiment underlying the resolution of the hon. Member. We cry for democracy, nationalism and Swaraj; we claim equality between man and man and the same political rights for all. How can we with any sense of responsibility say that those who are with us as Hindus should be denied the right which other Hindus exercise? That is why I have always been fighting for the removal of untouchability. To me temple entry is a very minor problem. The root cause of this prohibition against temple entry must be approached in a spirit of devotion for the cause. Temple entry alone is nothing because several caste people even are denied entry into the temple in my place. There are castes with whom we associate but are not allowed to enter the temples. In the south also there are very important castes who were not allowed to enter temples at one stage. Some of them, by economic improvement and by making themselves useful members of the society in many ways have been enabled to enter temples. There are castes in South India who are said to be outcastes; they came from other places; they have now become dharmakarthas by their wealth and enterprise. The root cause of their degradation is their economic position and once you and I help the depressed classes to elevate themselves economically, the problem of temple entry will be easily solved. The hon. the Mover of the resolution has suggested one method. He says: remove the obstacles to temple entry by legislation. For instance, the Hindu Religious Endowments Act does not permit trustees of temples to go against usage and permit depressed classes to enter temples. Therefore he says: pass a law permitting the trustees to do this. It is no doubt one of the means of achieving our object, but I should say it is not an effective method. It all depends on the circumstances in each district. While I am anxious that all obstacles in the way of this reform should be removed, I urge that the problem must be approached in a spirit of sincere devotion to the cause of the uplift of these classes. I do not agree with the reform which is proposed in this resolution. The accumulated sins of ages, the injustices done to these classes for years and years, cannot be removed by a stroke of the pen and attempted to be set right in a month. How can there be such a social revolution producing such far-reaching social changes in a day? As my hon. Friend the Mover has suggested, public opinion must be educated and when it has expressed itself sufficiently strongly, any legislation that may be introduced thereafter will be an effective one. But in this case there are grumblings and protests all over. I do not say it is yet universal, but there is a certain amount of strong opposition to this social legislation. Let us educate public opinion still more and bring round these opponents to our way of thinking—that we should afford every facility to the depressed classes and should not place any obstacles in the way of their entering our temples and worshipping there like other Hindus.

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"My hon. Friend, Mr. Muniswami Pillai, said that this question of the removal of untouchability was discussed at the Bombay Conference and not in Poona. I myself wanted to table an amendment like the one he has just now moved. It was decided at the Bombay Conference that this question must be tackled in all its aspects and that public opinion must be educated. It is only one and a half months since this question has become a live issue. Given some more time, the opponents of this reform will be convinced of the unwisdom and sin of their opposition to allow a section of the Hindus into the Hindu temples. I suggest to the hon. Mover that he should not proceed in this precipitous manner and that ample opportunity should be given to the country to discuss this question. There is no use of coercing public opinion. Every time a social reform is proposed, however necessary and harmless it may be, it has been the pastime of the orthodox people to quote certain Agamas and other Sastras. Heaven knows what these are; even educated caste-Hindus like me are ignorant of them. It has been the privilege of certain privileged classes to study them and interpret them. Sastras were quoted against the abolition of sati; it was said that sati was an act of great virtue and according to the Sastras, the poor struggling women burnt alive on the funeral pyre of her husband went straight to heaven. The same story was told when the Widow Remarriage Bill was under consideration. It was a purely optional legislation and even against that Sastras were quoted. The cry was raised that the Government was interfering with religion and there would be a revolution in the country.

"Even when the legislation with regard to prevention of child marriages—otherwise known as the Sarda Act—was passed, this cry was raised. Of course that Act was passed. But what is its effect? To-day you find marriages of little babies going on. (Mr. Sami Venkatachalam Chetti: 'They are punished.') They are punished in very rare cases. You and I connive at these marriages. (Mr. Sami Venkatachalam Chetti: 'I did not connive.') If they happen to be our relations, we make no report. Look at the condition that has been imposed in that Act. You must deposit a sum of Rs. 100 for the purpose of lodging a complaint under the Act. It prevents many people who wish to make complaints from doing so. Every politician of every shade thought that it was absolutely necessary that child marriages should be prevented and the Act was passed only recently. What is the effect? We hear of many unrestricted marriages of children. Therefore I say that in a matter of social legislation, you must know what the real opinion is in the country. But even if a certain section oppose a measure, if there is a strong sense of feeling among the majority of the people, you must get through the necessary legislation. But I am not one of those who would feel diffident to introduce any social legislation, if a small section is vociferous against it. But you must have the good sense and right judgment to estimate the opinion in the country properly and then you must reflect it in the legislature. I entirely sympathize with the object the hon. Mover of the resolution 3 p.m.

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has in view. I would make a suggestion that he should not proceed with any legislation; he must be cautious after the warning in the case of the Prevention of Child Marriages Act.

"I may say that this problem of temple entry is not so important to me as that of the removal of untouchability. Once in a direct manner you take up that problem, economic elevation, once you make up your mind to improve the social condition of the depressed classes and remove untouchability, the question of temple entry will be of no consequence. Therefore, attack the problem, not from the top, but from the bottom. In the rural areas what do you find to-day? My hon. Friend from Coimbatore pictured to us the position and condition of people in the cheris in the villages. People who are doing social service and who wish to see how far they can provide facilities for these people, how far they can carry comfort to the homes of these miserable people, and how far they can introduce cheerfulness into their families, know the difficulties these classes are living under. In regard to land, these unfortunate people are treated worse than cattle. There are still places where land is conveyed from one person to another with the person on the land. What is the use of temple entry to these people? The most effective way in which you can help them is to create a sense of self-respect in them, to create a sense of humanity for them and to emancipate them from the present economic position in which the caste-Hindus have placed them. The problem is one of social and economic improvement. It has nothing to do with religion. Temple entry is a very small problem compared with the real issue before us. What is the use of allowing these people to enter the temples unless they are emancipated? Even if they are allowed to go there, it will be only a mere academic problem of satisfying the political sentiments of some people. Will it bring them any kind of happiness or peace in their homes? Will it take them out of the surroundings in which you have placed them? That is the real problem.

"I do not know whether my hon. Friend has bestowed any thought on the question of these safeguards. You say that safeguards have to be provided; you want to give power to caste-Hindus to see that their own interests are protected. You want to provide rules and regulations as to what clothes should be worn and what conditions should be satisfied for entering into the temples. Safeguards and rules have to be framed for the purpose of determining what kind of ceremonies should be permitted and under what conditions *dakshanai* can be offered. Then where is freedom for these people to enter into the temples for worshipping God there? If you are going to curtail some of their privileges, if you are going to impose restrictions on the liberty of the depressed classes, what is the use of allowing them to enter the temples? You do not impose the same restrictions on caste-Hindus. Just as any caste-Hindu is allowed to go into the inner portions of the temples, so also the depressed classes should be allowed to go there. A member of the depressed classes must be able to make the same offerings as a caste-Hindu. He should have the right of having *archanais*

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and *abishekams* performed as any caste-Hindu. Why do you want to impose these restrictions, in the name of democracy, in the name of swaraj, upon these poor people because they happen to be socially and economically inferior to you at present? These safeguards which you want to provide will take away the blessing which you confer on them, of entering into the temples. I wonder what safeguards are going to be imposed. I do not know why the resolution refers to such safeguards. I do not know why there should be safeguards provided in such a social legislation as this. Rules and regulations will be framed to the effect that depressed classes should not go beyond the Dwajasthambam but should remain near it and make their offerings. I say 'remove all these restrictions.' Let not this find a place in the recommendation that is going to be made by this Council; there should be no safeguards. While I sympathize with the principle underlying the resolution, I am not in favour of providing safeguards; nor do I say that by legislation alone real salvation would be given to the depressed classes. This is only one of the means by which you want to secure equality for the depressed classes, but the more important remedy is their economic emancipation first, the improvement of surroundings and the creation of self respect."

* Mr. F. Birley:—" Mr. President, Sir, I would like to say that my community naturally has the very greatest sympathy with any effort to uplift the depressed classes, and to remove the religious and social disabilities under which they labour. At the same time I am very definitely of opinion that such efforts cannot take effect in a brief period and I would strongly deprecate any attempt at coercion and direct action which may result in breaches of the peace. With this qualification I think I am expressing the general opinion of my community when I say that the resolution now before the House has our very greatest sympathy."

* Mr. A. Ranganatha Mudaliyar:—" Sir, I am sure the House has listened with care and attention and with interest to the speech of my hon. Friend, Sir Patro. We read very recently that our brethren—the depressed classes—commissioned him to represent them and their interests somewhere. I do not know whether he is a friend from whom they would like to be saved after hearing his speech, or whether they would like to be associated with him further. That is a matter which I would leave for them to decide among themselves.

" I think the resolution moved by my hon. Friend, Dr. Subbarayan, is a modest one and should meet with our general assent. The cry that religion is in danger is not a new one at all. My hon. Friend, Mr. Patro, said that it was raised even as long ago when attempts were made to abolish *sati*. Even in our presidency when the Hindu Religious Endowments Act was on the anvil, that cry was raised. When the Tirupati Bill also was on the anvil, the same thing was said. When the Sarda Act was under consideration, the same cry was raised. I do not agree with my hon. Friend, Mr. Patro, that this Act has been

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of no use at all. We know that cases of breaches of the Sarda Act were taken to the Courts and the persons responsible for the offences were punished. The provisions of the Act would have been enforced more strictly, were it not for our political troubles. The Government felt somewhat nervous to enforce this Act strictly and thus add to the forces arrayed against them. That is one of the reasons why the Government have been somewhat hesitating in regard to the effective enforcement of the Act.

"I want this resolution to be passed for two reasons, both in the interest of the caste-Hindus as well as in the interests of the depressed classes. I say it is in the interest of the caste-Hindus because it would not do for them to treat the depressed classes as Hindus for one purpose and reject them for another purpose. They should not play this double game, and they should not widen the gulf between them. I think that action on the lines indicated in this resolution would be useful for the depressed classes. We all know that the temples and the idols we worship are calculated to improve our ideas of culture, etc. Animal sacrifice, offerings of toddy, etc., will not be permitted in temples like Chidambaram, Tanjore, Tirupati and other temples. These things will have ennobling influence on the depressed classes for the better. I think these people who want to go into the temples will derive benefit rather than be at a disadvantage.

"So much has been said about *sastras*. I am sure that, if the aid of the Pandits are invoked, you can find authorities both in favour of temple entry and against it. I think we need not attach very great importance to *sastras*, because, as we make progress, customs must go away to suit the changing conditions from time to time.

3-15 p.m "I would only urge this consideration for our Hindu brethren to bear in mind, that is, that those who believe in sastras and accept them as authorities base their objections on the impurity of these poor people. I think, Sir, ignorance can certainly be fought by propaganda and education. Surely, the Gods that are being worshipped are capable of taking care of their purity, and God will not be polluted by the approach of any of the creatures that God himself has created. I therefore wish earnestly to associate myself with the proposition moved by my hon. Friend."

* Rao Bahadur C. Natesa Mudaliyar:—" Mr. President, Sir, I am extremely thankful to Dr. Subbarayan for having brought forward this resolution before the Council. The resolution itself is very mild and moderate. No wonder that Dr. Subbarayan who was taking great interest in all the communities when he was a Minister thought it best to bring forward this resolution immediately an opportunity came. I am however very sorry that my Friend, Sir Patro, took the attitude that he did and spoke in a rather patronizing way. Adi-Dravidas should not be looked upon in a patronizing way; we should not say 'let us give them this, let us give them that. Only this morning the resolution regarding the suffix 'Achari' was forced on us; and the

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Kammalas, Kamsalis and others got their right recognized. Now, these people whom we call Adi-Dravidas have also got a right to claim from us, and they must enjoy the privileges which other communities enjoy. Somebody referred to the Agamas. I say these Agamas are interpolations. I do not think any Agamas existed 5,000 years ago. The first time we hear of castes in our country is the time of the Tholkapiam. Don't we see in the Mahabharata that great men, children of the carpenters and the fishermen belonged to one community. Tholkapiam is the first book that speaks of castes in our country.

"Therefore, to talk of Agamas and other things is all irrelevant; what we find in Agamas are all interpolations. The Agamas must be of recent origin. These interpolations might not have existed originally.

"I cannot understand how people belonging to the community in which our Tiruvalluvar was born have been reduced to this condition. I think there should have been some religious or political tyranny underlying all this. It cannot be otherwise. Those Adi-Dravidas ought to have been political or religious heads and perhaps their opponents wanted to bring them down. You know it has been so in all countries and all ages. I know how the Jains were treated by the Hindu community. Whenever and wherever they found opposition, they tried their best to tyrannize the opposing people. Can any decent religion tolerate such tyranny? Can anybody think of a religion which compels those Hindus to be only with a piece of cloth about them; which cannot allow an Adi-Dravida to come within ten yards of the houses of the Hindus, which says that if he speaks a word against a high caste Hindu his tongue should be cut off. Is it Hinduism? Let not people of other religion mistake our religion as allowing all these things. Our religion is a most tolerant one. According to Hindu religion and philosophy there is no distinction of caste or creed. Sir Patro may think otherwise, with all his experience. From the very ancient times we had not distinction of caste or creed. Tartars came to our land; we absorbed them. Mongols were thus absorbed and so were Greeks. It was Britons conquering Normans. I am speaking the truth; I am speaking history; and that has been the feature of the Hindus or I may say the then Indians. All people, who tried to uplift the down-trodden, occupied a very high place in the religions of Sri Ramanuja and Sankara. Our Tiruvalluvar whose Kural is the book for all ages and for all people in the world belonged to the Adi-Dravida community. The high caste Hindus are now learning Kural; but the community which produced that Tiruvalluvar is insulted. Kural, Sir, is the moral code of the South Indian communities. How is it that that community of our law-giver and moral preceptor has been brought to this position? Surely there is something underneath all this. Our sages have written against such a distinction being made as between caste and caste. Sankara spoke against it; Ramanuja for whom I have the greatest respect, spoke against this. Ramanuja took all the people into the temple. One example of how Ramanuja brought an alwar to great

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prominence was that of the great Thiruppana Alwar. What about Sankara? What about Ramanuja? What about our Aruvathumuvars? We read and worship them without knowing the real meaning. It is only to set right society from degeneration that prophets arose—Lord Buddha, Lord Jesus, and then Muhammad. You may call them prophets, but I call them Lords. It was only when society was torn to pieces such prophets arose in all countries, and they all said one word—the brotherhood of man and the fatherhood of God. When Ramanuja was asked whether he would go to hell by giving the mantram to all people, he replied; "let all these people by learning the mantram go to heaven; I will go to hell, for saving their souls." Having had all these people in our community, we are now discussing whether we should or should not pass this resolution. Sir Patro said that this question of temple entry is before us only for the past one and a half months, and he says that, in spite of his 55 years of life. What about Sri Ramanuja who got temple entry to Melkotta temple at least for three days in a year; about Chaitanya and Dayananda Saraswathi who fought for the equal rights of all the communities. Recently there was Mr. G. Subrahmanya Ayyar who protested against inequalities. Then there is Sir R. Venkataratnam. I was under the influence of all these gentlemen in my younger days. They all attempted to level up society and democratize religion. Even now, Sir R. Venkataratnam has a number of Adi-Dravida children around him. I believe it was Mr. G. Subrahmanya Ayyar who was the first social reformer. For generations we had before us the temple entry question. But now Sir Patro is saying that we hear such talk only for the past one and a half months. Once we created a scene in the Sri Parthasarathiswami temple some years ago when I was a student in the B.A. class. Our Hindu society is in such a state that at present there is no Hindu majority community. I am saying this to all the gentlemen here that there is no Hindu majority community as such at present. The Hindu majority community is composed of a number of minority communities. Among them there are no intermarriages. Sir Patro and myself cannot intermarry (Laughter). I mean of Sir Patro's family and those of mine. Most probably, if he comes to my house, the old women will say 'Do not sit and eat with Sir Patro; I will send you out of the community if you do so.' Vice versa will be done if I go to his house. That is the present state of our society. Any one community has nothing to do with the other communities. In fact, one can easily find out which is the majority community within the Hindu communities. It is the Adi-Dravida community; that is the only community which consists of several millions of people and of all the many small communities of Hindu community that is the largest one. And to that community we do not want to give all the privileges they deserve. It is the duty of all of us, Hindus, to go about and tell the high caste people that all these people belong to our religion, one and the same religion, and that they should have the same privileges as ourselves. Sir Patro says that the question is a month and a half old. What about Sadasiva Ayyar, Seshagiri Ayyar, G. Subrahmanya Ayyar and a host of other people who

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have been working in this behalf for a long time. Sages like Ramanuja have been working centuries ago towards the levelling up of society by striking at the very root of evils of society and religion. And they were not successful. Even Ramanuja had to run away at one time. By the by I have also to impress upon my friend, the hon. Sir Patro, Nandanar's temple entry. So this struggle for temple entry has been going on in our land for ages now. What Ramanuja and others did not succeed in doing in those days the non-Brahman party did. Our party creed was 'Give them political status.' Other self-respect and other privileges will automatically go to them. The other day in this Council I said: 'If an Izhava was being oppressed by the other communities in a certain locality, make an Izhava a Judge or Collector in that locality, surely the Izhava will be better treated thereafter.' That is what I say now, and that is what our party said: Give them political power. My leader, that great man the Raja of Panagal, said so when he was in the Legislative Assembly. He said: 'Call a man Haridas—that is a servant of God—he will not be honoured by our society and you will not allow him to approach you even within ten yards of your house. But if he becomes a Christian, a Jacob or a Joseph, then surely you will call him to sit in your own table because he assumes the religion of the rulers.' Political power gives him that right. Non-Brahman movement started with that principle. We wanted political privileges and rights for the Adi-Dravidas and the result of it is we see capable and eminent men from the community sitting in the Council. Adi-Dravidas have been tenaciously clinging to the Hindu religion for over two thousand years in spite of oppression and suppression they have been subjected to. They have been all along Hindus—that is a matter for our admiration. Politically we have achieved great results. One of the very Adi-Dravidas whom Hindus had not been allowing to come within ten yards of their houses was received by the King-Emperor in the Buckingham Palace; people like my friend, Rao Bahadur R. Srinivasan, have been in the Round Table Conference. Politically we have achieved enough for the Adi-Dravidas. We need not hereafter tell them to do this and that; they automatically, economically and socially are bound to rise. The whole question now centres round joint electorate or separate electorate. I was for separate electorate. I am now thinking whether separate electorate will do them any good at this stage. If they are to have a joint electorate, the high caste Hindus will have to go and beg of them for votes. We will take care of their interest both in this Council and outside. I am very glad to find that they are going to have joint electorate. I congratulate Mr. Srinivasan and the other gentlemen here who went to Poona and accepted the Pact. We want the Government to give them the same privileges as they give to the other communities. Government restore Rajas and Maharajas to their posts, and it is their duty in this case, as also the duty of this Council, to see that the Adi-Dravidas are restored to their original status and privileges. We all worship at the Tiruvallur temple; why not politically worship these gentlemen here?

"After all, Sir, this is a permissive resolution. There are temple trustees who say that personally they have no objection but that the high

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caste worshippers will object to such temple entry. What harm is there, I ask, if you pass this resolution? We simply allow or permit those who want to give entry to give it; there is no question of coercion. Our friend here speaks of coercion. Where is coercion here.

" With these few words, Sir, I commend this resolution—one of the resolutions of the day—to the acceptance of this Council and hope that all will unanimously vote for this,—including Sir Patro. I am glad, Sir, that our European friend, Mr. Birley, has accepted the resolution. We must all of us vote unanimously for this resolution and show to the country that we are not behind any others in this respect. Certainly we must hasten legislation in this respect as much as possible, as the life of the greatest soul of India will be involved, if the period exceeds six months. All the present restrictions should go away root and branch within the period of six months. I support this resolution very strongly."

3-30 p.m. * Mr. C. R. Parthasarathi Ayyangar:—" Mr. President, Sir Patro, who thinks that everybody should follow in his foot-steps, has put a question in a guarded manner. I think that in a matter of this sort, we forget one important fact, and that is that there are laws which govern the relationship of people in every country. We have to accept them as the natural law of the country. So, if we do not treat our depressed class people as friends or persons whose aspirations we must admire, how do you expect the British Government to admire our pertinacity and our determination to achieve our goal. One of the reasons why we have not achieved freedom is that we have not given freedom to our own people. If we want freedom, we must remove the yoke which we have placed upon others. So long as there is a perpetuation of serfdom, it gives an opportunity to the British Government to say, ' we place the yoke which you are placing upon others.' Though it may not be expressed point blank in so many words, yet that is the feeling in the mind of every European. He says, ' you want freedom, we are prepared to give you, but you remove the yoke which you have placed over the neck of the depressed classes, before you claim privileges for yourselves.' Each community and each section, wants some privileges for itself which it wants to deny to others. If therefore, the natural law, viz., what you give to others the same will be given to you, is to be respected, if you want to move hand in hand with every class, every creed and every race, you must treat every one with cordiality. By allowing the depressed class people to enter the temples, we are not going to achieve the millennium, and make the Adi-Dravida a man of culture or the highly cultured man in this country. Certainly not. But you don't exploit them, you don't treat with contempt those persons who are weaker than yourselves in culture, in status, in ability and skill. If we do not treat them like that, then naturally every other nation in the world, even the people who treat us with indifference and before whom Sir Patro is going to urge our case in the third Round Table Conference, where he will have to say, ' we have given freedom to the Adi-Dravidas, why don't you give us freedom for which we have been asking all these years.' Instead of making such a bold stand, Sir Patro says, ' let us wait for

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some time.' The same answer, he will get at the Round Table Conference—Sir Samuel Hoare will say, 'you want to wait in the case of the Adi-Dravidas; so, until then you will have to wait also.' If you are to march quickly on the road to freedom, give those people the freedom they want and by the law of nature, you will get the freedom you want. Therefore, I would say, temple entry is only one of the ways in which we can show our consideration to the depressed classes. This is not the only occasion when this question has arisen. In Melkota, the Adi-Dravidas are given an opportunity of entering the temple for three days in a year. That has been in vogue for a century or so. Now, we are centuries ahead and we are only worse. At present, younger people are quite ready to pave the way. There are no Shastras prohibiting it. There is no Shastra which says that a person is a Chandala and so he should not enter a temple. The only thing that is required before entering a temple is, that you have to enter it with reverence and neatness and these are the things that are absolutely necessary in the case of any one who enters a temple. We are not going to allow people who behave in a rude fashion.

"If we want to treat them as friends, and as people whom you care for, you must give them opportunities to show that we care for them, their welfare and their spiritual prosperity and that you do not neglect them. It is the index of the feeling that we have and that is the motive behind this resolution.

"There is another point also we shall have to remember. In the west, no social equality was obtained without revolution. In the east, we are doing it more carefully. The history of the French revolution and the steps they have taken for securing social and political equality show how people in the west were not tolerant. People there take the law into their own hands and they are more quick in attaining their object. They could not tolerate these things for a long time and hence the French revolution. Even the American revolution was the direct result of social revolt. Therefore, we have to take care in our own country against a repetition of such feelings. It is simply an extraordinary thing to find how our Adi-Dravidas are child-like and simple in their demands and do not revolt. If they had really the temperament of the people in the west, they would have revolted long, long ago. We should not therefore take advantage of this. It is high time that we fought social and political revolution, that we take time by the forelock and see that the persons who are depressed are not depressed any longer, that we should impress upon them that we are careful for their welfare and that one of the methods by which we care for them is that we should allow them to worship God as we worship and to show to them that before God, we are one and the same. That kind of feeling in us will have a tremendous effect. I have therefore no hesitation in saying that the effect of this resolution is far far-reaching than we imagine. First, it will advance us politically. Secondly, we avoid revolution. Both these put together, will make us feel that we have done wisely in bringing forward this resolution. With these few words, I commend the resolution for the acceptance of the House."

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* Mr. V. P. Narayanan Nambiyar:—" Mr. President, Sir, the resolution before the House embodied a matter of vital importance inasmuch as it aims to remove the greatest curse on Hindu religion and the most tragic blot on Hindu society. The depressed classes are admitted to be Hindus, they are ' sisters and brothers ' at political gatherings, yet when water has to be drawn from a common well, when common education has to be imparted, and common worship has to be offered, the depressed classes are told, ' thus far and no further.' If temples be really the centres of religion and the abode of God, we have no right whatever to stand in the way of our co-religionists offering common worship with us to the God of us all. Why should there be division between caste and caste? Caste division in the old days was but a division of labour for the glory of the motherland. It was built up so that India might be served, each community honouring itself and finding perfect expression through some service which would be best suited to its own way of thought, its own capacity of achievement. We cannot allow what was meant to be the source of richer unity to be to-day a source of disunion, disintegration and degradation that affects the honour and progress of the motherland.

" The recent fast and penance of Mahatma Gandhi has awakened public consciousness in this matter and in many places—even in such places of orthodoxy as Kalighat, Ayodhya and Nasik—orthodoxy itself has become reconciled to temples being freely and voluntarily thrown open to the depressed classes. It is necessary to take advantage of this national awakening and rid Hinduism of a disease which sooner or later must be got rid of. All reasonable Hindus—and they form the great bulk of Hindus—believe with Mahatma Gandhi that with "human outcastes, God Himself is an outcaste." Along with my hon. Friend, Mr. K. P. Raman Menon, I have the honour to represent in this House the Hindus of Malabar. And of Malabar I can say, that the heart of Malabar to-day is against the disabilities in the way of the depressed classes. This was amply demonstrated by the fast of Mr. Kelappan and at the historic gathering which recently met at Guruvayur. Thousands of people had assembled there, men and women had come from all parts of Malabar. They with one voice resolved that Malabar which was the cradle of untouchability should also be the tomb of untouchability and demanded of the Zamorin to throw open the gates of the Guruvayur temple to the depressed classes. Malabar has realized that the depressed classes, lamentable human beings so long disinherited from their rights of humanity, are flesh of our flesh and bone of our bone.

" Mr. President, we have of late heard Swaraj for India spoken of vigorously, unceasingly and passionately; but so long as the inequalities that are sought to be removed by the resolution before the House are existent we shall be as distant from Swaraj as we were at any time in the history of this country. How can we hope for greater rights and higher privileges, how can we dream of a future free India, when depressed classes are denied by us equal opportunities, equal privileges, and equal rights? ' Unless grotesque ideas of misconceived gradations and degradations of society are given up there will not be the dawn of a

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bright era. Directly these barriers are set at naught, abiding trust in each other will be established and the depressed classes who carried the bond of centuries, will say ' Oh, caste men we trust you.' We will then establish that true democracy of Indian life by seeing that the best men shall represent the best interests of India. Then alone can we rightly claim to represent India, to represent the honour of India, the capacity of India, the ideals which India must stand for in the eyes of the world. May I therefore, in the interests of general welfare and social justice, and in the name of the great past and the glorious future of our country, appeal to this hon. House to accept this resolution."

* Mr. Yakub Hasan:—" Mr. President, Sir, my excuse for intervening in this debate is this, that I consider the removal of untouchability to be an Indian National question and not a mere communal question of the Hindus. When Mahatma Gandhi introduced in the Congress the question of the removal of untouchability and made it a charge on the Congress, many Hindu Sabha leaders including the late Swami Shraddhanand were of the opinion that this question was a Hindu question and the Congress, of which non-Hindus are also members, should not tackle this question. I differed from them and said that this was not a mere Hindu communal question but an Indian National question. Untouchability is a blot on Indian civilization and as long as it exists, no Indian can raise his head as a civilized man, be he a Hindu or a Mussalman. As long as the notions about pollution remain in India as they are now and certain people are kept out of their social and religious rights simply because they belong to one section of the community, we cannot consider ourselves to be really civilized people. I want equality, true equality to be established in India among all peoples and that can only be established if this untouchability goes. With the removal of untouchability the ideas about pollution will also be radically changed. Because Mussalmans ruled in this country for a long time, it has become the custom to tolerate the presence of the Mussalmans here. But socially Mussalmans are as much untouchable among the orthodox Hindus as the untouchable classes themselves. There are many Hindu restaurants in Madras where no Mussalman is allowed to enter. Sometime ago there was no such disability as this, but now I find after all the progress that has been made this state of things has come to exist. I went to one restaurant with a Hindu friend, and the proprietor told my friend ' Please don't bring any Muhammadans here. We will lose our customers.' They think that coming into contact with some people who do not belong to the four castes would pollute these people. That idea must be removed, and it can only be removed when the untouchability of the depressed classes is removed.

3-45 p.m.

" Untouchability has got three aspects, the political, the social and the religious. Thanks to the self-sacrificing fast of Mahatma Gandhi, the political untouchability has been removed and the number of communities has been reduced by one. Hereafter, the depressed classes will not be treated as a separate community. The Hindu community will cover them all. I should wish that a day may come when community and nation would become synonymous. I want the number of these

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communities to be reduced and Mahatma Gandhi has reduced it and one community at least has been wiped off as a separate community. That is a great gain indeed. Mahatmaji's fast has also opened the eyes of other people. The Indian Christians are also saying that they should not be kept out and thrown out of touch with the Hindu community to whom they belong culturally. Religion alone should not separate them, and they want to be taken back into the fold of the Hindu community. Only they do not want entry into the temples; they have got their churches to go to. Even among the Indian Christians also the caste system is kept up. The depressed classes by becoming Christians remain depressed at the same time and the other castes also by becoming Christians retain their caste. But that is not the case with the Mussalmans. As long as this question of pollution remains, there can be no hope whatever of any social or religious reform. The caste system was nothing but an occupational system. As has been observed by others, it only represented trade divisions among the people. There was the priestly class, there was the military class, there was the mercantile class and there was the class of labourers. And those people who were doing some other work which is a dirty work, such as scavenging and other things, were considered to be unclean and kept out of the castes. The touch of them was considered pollution. Now in these days, in cities where the flush-out system has been introduced Brahmans and non-Brahmans are washing their night soil every morning. Now where is the difference between the Brahmans and the depressed class people when they do their own scavenging? Go to Broadway, a Brahman would take the measurement of your feet and put the shoes on to them. Where is the difference between the depressed class cobblers and the Brahman shoe-makers? In the skin and hide trade, not only tanned skins and hides but also raw skins and hides, there are Brahmans and non-Brahmans carrying on the trade and even handling the cow hides too. Where is the difference between the Brahman and the non-Brahman in the hide trade and these depressed classes who handle carcasses of dead animals and are considered unclean? No work can make any person unclean. Bodily cleanliness can be attained by ablutions, and if people are not allowed entry into the temples, it is on account of the pollution which these people are supposed to carry with them. Simply because certain classes go to a certain place they are said to pollute that place. That idea must be removed. Pollution comes in, not because a man belongs to a certain class, not because of his profession or trade. On account of carrying on certain profession he may have some unclean habits. So, those habits must be removed and not anything else. In the beginning of Islam, a Christian came to Medina and he went to a mosque, the only mosque that was there, and the Christian actually made water there. All the Mussalmans were naturally up in arms and they would have lynched the man. But the Prophet pacified them and ordered that mosque to be washed. The washing cleaned that mosque and washing was considered enough to clean the actual pollution that was made. And the man who innocently did this was not even made to know that he had committed a serious offence, because he was only a traveller who came to

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that place. That is the spirit in which I want my Hindu brethren to consider this matter. In doing away with untouchability, they bring about a revolution in their ideas of cleanliness, and in their ideas of pollution. That is what is aimed at. In this resolution legislation is sought. The legislation, as far as I can understand it, is to help certain trustees who think that by custom they have to observe certain forms, though they sympathise with the question of temple entry. They have no objection to the depressed classes entering temples, but at the same time they think that they as trustees should have regard for the custom and usage and should not go against it. The proposed legislation would only enable them to allow an entry into the temples if the other worshippers have no objection to these depressed classes coming in. The Government should not raise the plea of neutrality in religious matters. It is not a question of neutrality. The Government must behave like a National Government. To-day if we had a National Government, peoples' own Government, there will not be any question of neutrality. Neutrality will not come. We will have to legislate on this matter. And you cannot say that Mussalmans should not interfere in a matter that concerns Hindus as the temple entry question is a purely Hindu question. If you find that any section of Mussalmans is being tyrannized by the other major section of Mussalmans, the Hindus would be doing their duty by interfering in the matter of Mussalmans and prevent tyranny being perpetrated against any section of Mussalmans. I feel that a tyranny is being done to a section of the Hindus and I feel it my duty as an Indian to come in and help you to remove that tyranny."

Mrs. K. Alamelumangathayaramma then spoke in Tamil. The following is the true English translation of the speech:— 4 p.m.

"Mr. President, Sir, I want to speak a few words supporting Dr. Subbarayan's motion for temple-entry for the depressed classes. In God's creation all men are equal. There is no superiority or inferiority. Tiruvalluvar says in his 'Tirukkural' that all are equal at birth. The great saint, Vemanna, has spoken about the worship of God and the equality of all castes in such worship. In these days when we are pleading for the political equality of all communities, why should we make any distinction in the matter of religious worship. It is man that has created higher and lower castes, and not God. God has never said that only the higher castes are entitled to worship Him. The Saivite, Vaishnavite and other sections in the Hindu religion preach equality and cosmopolitanism. Religious teachers like Sri Sankarar, Sri Ramanujar, Ramananthar, Krishna Chaitanyar, Kabir and Nanak have preached to the people the essential equality of man. Generally, though Hindus are stated to be of a very religious temperament, they have not put into practice the teachings of their religion. Every thing has been narrowed down to custom and tradition. The differences in the matter of temple worship are really based on caste distinctions. The caste differences in our country have, it has been made clear by many, no sanction in

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the vedas. A hundred years ago, Raja Ram Mohan Roy, who had studied the four vedas, has pointed out that there is no support in the vedas for these differences. He condemned the artificial distinctions made between certain castes in the matter of the temple-worship. He established the Brahmo Samaj in which all persons, without any distinction, could pray to God. This Samaj is a great unifying force in India to-day. God who is all pervading should be worshipped by all including the Adi-Dravidas. The Adi-Dravidas should feel that they are equal to other communities. It is because caste-Hindus have been treating them as inferiors that they have embraced Christianity or Islam. The Hindu community as a whole is declining in strength and solidarity on account of these differences. It is common knowledge that when persons belonging to other religions, who are high officials, such as Governor-Generals, Governors or Collectors, enter our temples, they are given greater honours than the devotees of the Hindu religion.

"Legislation will be found to be necessary to remedy the present evils. Raja Ram Mohan Roy stopped the practice of 'Sati' by legislation. The orthodox Hindus were against it. When Pandit Iswarchandra Vidya Sagar brought the widow remarriage measure, orthodox Hindus opposed it. When the Civil Marriage Bill was passed, there was a similar opposition. But the cause of reform and progress triumphed. In the case of temple-entry also, legislation will be necessary, and so I support the motion and appeal to the Members to pass the resolution unanimously and enable the proper framing of legislation for the temple-entry of the depressed classes."

* Rao Bahadur R. SRINIVASAN:—"Mr. President, Sir, the resolution is a very modest one. I say it is a modest one because it does not require the restoration of the ancient temples that belonged to us, depressed classes, but it claims only an entrance into those temples. I will mention a few of them. The most important of them are in Southern India. In Trichinopoly a temple was built on the ground where Sambava Samban was cremated. We were driven away from it and the temple was re-named Jambukeswaram temple. In Tanjore a temple was built by Shola Raja over the ground where Biruvadai Samban was cremated. It may be traced to the Chola Magatham. It is now called Brahadeswaraswami temple. The next temple at Tiruvarur was also built by the same Shola Raja on the ground where Thyagan of Thayaga Samban was cremated, whose (Thygan's) daughter the Raja married. That temple is now called Tyagarajaperumal temple. When the Mahratta and Telugu rajas or chiefs came to the South India, they destroyed forts of Sambans and took possession of these temples and drove the Sambans out of them. Again in Tanjore the Mariamman temple was built by the very Shola Raja. Mariamman was a sister of Tiruvalluvar, it was built in honour of that virtuous woman. I can quote hundreds and hundreds of temples like these. Such temples were taken possession of by caste people and we were driven out of them. According to this resolution we do not claim for the restoration of those

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temples but want to claim merely entry into them just to worship the images. With regard to the temples in which there are samadhis or cemeteries, the Brahmans do not worship the images therein. So the Brahmans have no place in Jambukeswaram, Biratheswara or Tyagaraja temples. So they don't use the old names of our forefathers but attach the word Eswara and call them as Eswara temples. I do not want to go still further. We have claims to enter into the temples. Now our hon. Friend, Sir Patro, who has been advocating removal of untouchability when he began to talk on temple entry came out in his true colour. There is an old saying, Sir, ' Scratch a Russian, you will find a tartar '."

Rao Bahadur Sir A. P. Patro :—" On a point of personal explanation, Sir, I am afraid my friend has entirely misunderstood me. I said that all temples that can be opened to-day must be opened. I never said anything against."

Rao Bahadur R. Srinivasan :—" Some of the speakers including Sir Patro referred to our conditions saying that we were unclean and so on. If our conditions are wretched and if we have been unclean persons, as some people look upon us, how were we able to produce so many saints, so many poets and poetesses, such as Nandanar, Tiruvalluvar, Avvai and Mariamman who were models of virtue? Our community has produced dozens and dozens of saints and sages in the past. Poverty may drive them to be unclean. But when a depressed class woman wants to go and worship in a temple situated within her own locality or cheri, even though she has got only one saree, she takes particular care to wash and wear it before she goes into the temple. When such is the case, to charge the depressed classes that they will enter the temple, if allowed, in an unclean state, to say that they are dirty, they are this, they are that, is merely to deny them the opportunities and the privileges due to them. But, when you take the caste people who enter temples and examine their cases how far they are clean and so on, it will reveal several things into which I do not want to enter because it will create ill-feeling. They are well known to all.

4-15 p.m.

" As for safeguards against breaches of peace, etc., when temple-entry is allowed, I do not think the depressed classes will create disturbances in the temples, because they are essentially peace-loving people more so in a spiritual atmosphere. I do not know what other safeguards are necessary than that guarantee. The very removal of the disability will create concord and bring in an era of peace. Then again, if you want to improve a community economically and politically, you should also improve them spiritually. Some of the speakers said that temple-entry is not so important a thing in elevating the community. Anyhow, according to the Poona Pact, temple-entry is one of the terms, I think they have rightly taken it as a first step to fulfil the pact. I do not want to take much of the time of the House. It is quite reasonable after all that was said that temple-entry should at once be recognized, especially as some of the oldest temples have been taken away from our possession. I hope this resolution will be passed unanimously by the House."

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* Khan Bahadur P. KHALIF-UL-LAH SAHIB Bahadur:—" Mr. President, Sir, I did not propose to intervene in the debate, but the long speech of my hon. Friend, Sir A. P. Patro, has induced me to rise up and say a few words. In his own able way, he told us that the depressed classes are certainly entitled in every way to enter the temples, that they are entitled to so many other rights and privileges, but at the same time he finished his long speech by saying that he cannot lend his support to the very modest resolution that is before the House. (Sir A. P. Patro: 'It is not that.') My hon. Friend has been talking in such a way that most of us have not been able to understand him. I would request him to make speeches in future in an understandable manner. (Laughter.)

" Coming to the point, Sir, the depressed classes are still considered, at least by a majority of the Hindus, to be Hindus in religion, though some Hindus would deny them even that privilege. I for one consider them to be Hindus, and I cannot at all see why they should be kept out of so many privileges which the other Hindus are enjoying and are enjoying as they think as a matter of right. The poor depressed class man is prevented and sometimes forcibly prevented, from walking up a public street, where even the pig is freely permitted to wander about. Why should he be so prevented? What reason can the street people give for so preventing one of their own Hindu brethren? This is a matter in which the public are entitled to seek a remedy.

" Coming to the question of political improvement, I may say that through the good graces of the British Government they have equality in the political temples. Now we see them in the local bodies. When representation was granted to them in local bodies, there were instances in olden days when boards refused to meet if the depressed class man would come and attend the board meeting. That was only ten years ago. But to-day, I ask, is there any single board which refused to meet because a depressed class man is a councillor here or member there? If such a great improvement has taken place within the last ten years, I ask, is it because public opinion was trained first to take them in, or because it was legislation that forcibly introduced them into those bodies, which gave the public the necessary education to consider them to be equal with the other Hindus. My hon. Friend, Sir Patro, said we must wait till public opinion is evolved to hold the depressed classes as equal to other members of the Hindu community. I would humbly submit to this House that I would rather prefer legislation being made to make them equal, and I am sure that thereby within a few years the distinction between depressed classes and non-depressed classes will disappear without any trace whatsoever. Again, as regards the public opinion to which my hon. Friend was referring, I would ask him whose public opinion he was referring to. Is it the public opinion of the non-depressed Hindus or the public opinion of the depressed classes? So far as I am able to understand, both the

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representatives of the depressed classes and the representatives of the non-depressed classes have come to a pact at Poona and have also resolved at a conference at Bombay that all those disabilities should disappear. Does it not convey to us an idea of the present development in the public opinion of the depressed classes and the non-depressed classes? If they do not reflect the public opinion of those two communities, then am I not going to attach any weight to the representative character of those representatives at all, or to the public support that the pact has been receiving from all parts of India, from the Himalayas to Cape Comorin? Now, Sir, as I have said, political equality has been achieved not by the development of public opinion but by legislation, which certainly quickened public opinion in its train. So also, Sir, in the matter of temple-entry, as my hon. Friend, Mr. Srinivasan, pointed out, temples which have been built in the names of Adi-Dravida saints have now been taken possession of by non-Adi-Dravidas, and into these temples the very Adi-Dravidas are refused entry by them. This is a matter in which the public are interested. A temple is certainly not a private place. If at all any legislation is to be introduced, it is here that we must make a start. Dr. Natesa Mudaliyar referred to the Tiruvalluvar temple in Mylapore. There to-day caste-Hindus go and worship in the name of the Adi-Dravida saint whose cremation took place there. Even his works known as Tirukural are considered to be the Tamil vedas. If the work of an Adi-Dravida is to be considered the very vedas of the Tamilians, I wonder how the Hindus can refuse the entry into a public temple to the Adi-Dravidas at all.

"As I said, the Poona Pact has brought things to a head. Either it must be a reformation or a revolution. Either you must bend or break. There is danger ahead. If now non-depressed classes do not realize the situation and grant to the depressed classes their birthright of equality as human beings, I am sure they will break away from them, and that is the danger ahead. It is high time that the non-depressed Hindus feel this as a vital matter touching their very community, the entire Hindu community at large. I feel no doubt whatsoever that enlightened Hindus will realize the situation and come to the rescue and save themselves, and by doing so, I say, they will be saving themselves besides saving the depressed classes also."

* Rao Sahib N. SIVA RAJ:—"Mr. President, a very simple and straight issue that this resolution seeks to raise has unfortunately been clouded by the many speeches that have been made in which I find that matters that were entirely extraneous and not germane to the proper appreciation of this question had been introduced. As I see it, Sir, the object of this resolution is merely to remove a legal disability which exists in the case of certain temples whose authorities are prepared on the stress, on the pressure of public opinion to throw open temples to all Hindus. I maintain that even as long as there is one Hindu who is called a Hindu and who is recognized as such, as long as there is one Hindu who is not admitted into the temples, it is necessary for the legislature to express its opinion in favour of public opinion,

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when that public opinion wants to admit him into the temple. Sir, it is quite unnecessary for us to discuss the merits of this question. I am luckily myself in the happy position of one who does not know either the texts or the traditions behind this question, and I am not prepared with that authority to say one way or the other in this matter of temple-entry. But I do maintain this, Sir, that as long as one Hindu is kept out of the Hindu temple it is very necessary that this legislature ought to assert itself in favour of public opinion for admitting that Hindu into the temple. Sir, that was the simple issue raised by Dr. Subbarayan's resolution which has been clouded by speeches in many cases ranging over the whole question of the entry of the depressed classes into temples. I do not say there is any case which is unfavourable for the entry of the depressed classes into the temples. Sir, I do not see why even the Government should stand in the way of legislation of the kind if and when it comes. As it at present stands, Dr. Subbarayan's resolution merely asks the consent of this House and to make a recommendation to the Government that if and when legislation is brought enabling this legal disability to be removed, which merely stands as an obstacle in the way of public opinion merely asserting itself, in such a case the Government also ought to have no objection to it. In a case like this I expect the Government merely to state that the Government shall have no objection whatsoever to the passing of any legislation which will remove any legal disability, when public opinion is for the removal of such disability. It is from that point of view that I have very great pleasure in supporting the resolution that has been moved by my hon. Friend, Dr. Subbarayan. That does not however mean that I am advocating temple-entry on the merits of the question. I know as matter of fact that in any case there is a kind of calculated degradation that has been thrown upon the depressed classes. Many of them are really thinking of adopting a new creed, a creed which is gradually growing in the minds of the depressed classes, namely, the creed of self-respect, by which they really do not want to have anything to do with temples as they exist at present and with the temple worship as is conducted at the present day. I ask my Hindu friends this: if there is a God in these temples, as long as they recognize worship in these temples not directly to that God but through an intermediary, through some other person, I do not think the question of temple-entry will be finally solved, even as regards the non-Brahmans are concerned.

4–30 p.m. "Another point that I wish to impress upon the minds of friends here is that the removal of untouchability is not going to achieve very much. I am in agreement with my hon. Friend, Sir A. P. Patro, when he said that this resolution ought to be divested of those safeguards with which it is sought to be hedged in. If I am for temple-entry at all, I am for it as a man who wants to have direct communion with God. I do not want to enter into any place where I may be told my place. That was why I said that I agreed with Sir A. P. Patro, and I am perfectly sure he was sincere when he said that. (Sir A. P.

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Patro: 'Yes.') I want these safeguards to be removed. I am of opinion that this untouchability question merely creates another caste Hindu. Granting that untouchability is removed, what happens? You get a fifth caste; all the same you have to occupy the position which has been assigned to you on account of the various causes, mostly economic. And as long as Hindu Society recognizes caste in some form or another you will find the necessity for having an outcaste. (Mr. Sami Venkatachalam Chetti: 'Ministries are broken on the rock of castes.') Nationalism itself will be broken on the rock of castes. As long as Hindu society recognizes castes it must be prepared for an outcaste class. Suppose tomorrow, the four castes join together and treat the Brahman badly, I am sure the Brahman will become an outcaste. If the priest continues to do what he is doing today, I am sure public opinion will assert itself and the poor Brahman will be an outcaste. I feel that the Hindu society will not be perfect and strong as long as caste in some form or other is recognized—it does not matter whether untouchability is removed or not. Anyhow, I have great pleasure in supporting this motion."

* Sriman M. G. PATNAIK Mahasayo:—" Sir, this question has been thoroughly discussed, but I want to say a few words on it. It was said that the depressed classes were prohibited from entering these temples. I think the prohibition against these people, if any, is to be found in the Agamas. Prohibition simply means that when a man seeks entry into any temple he is prevented from going there. Now, the so-called depressed classes had their fetish worship and never cared for the worship of the Aryan deities. Even aboriginal tribes, the Savaras and others, worshipped their own deities. They themselves were the pujaris, and they did not seek the assistance of Brahmans. Therefore to say that these people were prohibited from entering a temple because of uncleanliness or because of their pursuing some uncleanly profession is wrong. The idea of scavenging arose only after the advent of the British rule. In those days even very big cities had no necessity for any kind of people to do this kind of dirty work. In villages there is no necessity at all. People answer their calls of nature in adjoining jungles; they never cared for scavenging and there was no necessity for it all. Therefore if there be any prohibition in the *Agamas* it cannot be interpreted with reference to the present state of society. The word *chandala* was used in a different sense in those books. It does not mean untouchability. It means a person who is guilty of the grossest kind of moral turpitude. According to the Yagnavalka *Smirithi,* the issue born of *pratiloma* marriage is chandala, i.e., if a Brahman girl is married to a Sudra, the child born of such wedlock is called *chandala.* To discourage such unions they considered the issue born of such marriage as *chandala.* Let us see how this temple worship arose and what for temples were founded. We find in the Bhagavatham that in the Satya Yuga or Krita Yuga, there was one caste and the worship of God consisted in service to men and other bhutas. Such service of man is called bhuta seva. Afterwards when there was a gradual decadence of human nature, they found it difficult to serve humanity. They said that the men who had

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higher power of divinity in them should be worshipped by people having inferior divinity. That is why you find that Guru is considered as God himself. Image worship is a relic of the old custom. Today I may regard a certain gentleman as my Guru; afterwards I may find fault with him and may not regard him as worthy of worship. The worship of images would obviate all that. It is not intended for people most advanced either religiously or intellectually. If worship of images is intended for any at all, it is for the backward classes. Especially as the Brahmans think they are highly advanced both spiritually and intellectually and they consider that the so-called depressed classes are not so far advanced as they are, I think these depressed classes have a prior right to worship in the temple.

" That is one point. We call God Patitapavana—a person who rescues fallen people. If you consider these people as fallen people and God is Patitapavana, on that ground also these people have a prior right to worship in these temples. Then the third thing is evolution. You say every animal has got a right to be saved, that is, to Moksha. Man is superior to other animals. Supposing a rat or a cat goes into the temple and into the Garbhagriham, do you say that the image there is polluted? Man attains this state after going through a number of births; he is a human avatar as I would call it. I do not see any reason for any one saying that the entry of certain man into the temple pollutes the idol therein, but not the entry of a cat or rat. That is the evolution theory.

" Another thing I would submit is this. In these days, so long as people are really spiritually minded it matters very little whether they can get entry into the temple or not. The entry is claimed for these people, not because of their religious feeling but because of the fact that they should have equality of status with other caste. There is of course what I may call a label of inferiority attached to these classes. That label should be removed. How to remove it? First by allowing temple entry. If the temples are prepared to take them, that label will be removed first." (Hear, hear.)

The hon. Diwan Bahadur Sir M. Krishnan Nayar:—" Before the Government come to a decision on the questions raised in this resolution, the Government wish to have the opinion of this House. In order that the Government may be helped with a decision of this House, the Government do not wish to take part in the voting of this resolution—that is, neither the Government Members in the Reserved Half nor the nominated official Members will take part in the voting. The Government will be very glad to have the assistance of a decision on these questions by this House before Government themselves come to a decision on the several questions involved in this."

* Dr. P. Subbarayan:—" Mr. President, I am more than gratified with the result of my modest resolution. I myself was rather afraid that the opinion of the orthodox community in this House might be ranged against it, but I am glad to find that every one has supported this resolution.

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"Doubts have been thrown whether Sir Patro really supported the resolution. I am glad to find that he is wholly in support of this resolution. I am only surprised, Mr. President, that the leaders of the party in power, none of the Ministers, deigned to take part in this debate. It is rather surprising that on a first-class issue of this kind they should have given no lead to their party. But I hope that by their vote at least they will show their sympathy for this resolution. I can understand the speech made by the hon. the Law Member, because the hon. the Law Member, whatever may be his personal opinion, is bound by certain traditions of the Government and therefore, as a Member of the Reserved Half he could certainly not exercise freedom; and I am glad that he has said that the official Members of the Government are going to take no part in this voting and that he is going to watch what the opinion of this House would be on this matter. I hope this neutral attitude does not really mean that they are going to maintain a sphinx-like neutrality even when the House has given its opinion on the matter which I hope will be unanimous, but that they will see their way to introduce legislation as early as possible. A great deal can be done by the Transferred Half; the Religious Endowments Act is entirely in their charge. It is section 40 of that Act that stands in the way, and I hope that they will take steps to have this amended so that permission may be given to these people to enter the temples.

"I think it was Sir A. P. Patro who talked of the economic condition of these people. We are very sorry for the economic condition of these people and I think that could be removed by raising their standards of living. I think every one of us not only the Hindu but also people belonging to other castes are interested in the uplift of these classes of people. I was glad to hear the speech of my hon. Friend, Mr. Yakub Hasan, and I hope he was voicing the sentiments of the Muslim community. My hon. Friend, Mr. Khalif-ul-lah, also supported his friend, Mr. Yakub Hasan. If we want to call ourselves Nationalists and if we are going to build the future Constitution of this country, it is but right that we should endeavour in every possible way to unite together on this question of temple entry. Of course it may be a minor question to some, but I do not think it so because if we are united together on this question, the very degradation will disappear. If we think that they are fit enough to enter into the temples, it is but right that they should enjoy all the other rights which other communities enjoy in this land. Mr. President, I hope this resolution of mine will be carried by a unanimous vote of this House." 4-45 p.m.

The amendment was put and carried.

The resolution, as amended, was put and declared carried.

A poll was demanded and the House divided thus:—

Ayes.

1. Mr. K. P. Raman Menon.
2. ,, G. Ranganatha Mudaliyar.
3. ,, M. Devadasan.
4. Rao Sahib N. Siva Raj.
5. Subadar-Major S. A. Nanjappa Bahadur.

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Ayes—cont.

6. Diwan Bahadur C. S. Ratnasabhapati Mudaliyar.
7. Mr. B. P. Sesha Reddi.
8. ,, P. V. Rajagopala Pillai.
9. ,, V. G. Vasudeva Pillai.
10. ,, C. Indriah.
11. ,, P. Bayappa Reddi.
12. Rao Sahib V. Dharmalingam Pillai.
13. Raja of Bobbili.
14. Raja of Kallikote.
15. Zamindar of Mirzapuram.
16. Mr. M. A. Muthiah Chettiyar.
17. ,, A. V. Bhanoji Rao.
18. ,, H. B. Ari Gowder.
19. Rao Sahib P. Subrahmanyam Chetti.
20. Mr. S. A. A. Annamalai Chettiyar.
21. Zamindar of Kirlampudi.
22. Mr. D. V. Narasimhaswami.
23. ,, A. Harischandrudu.
24. ,, K. Kesava Ramamurti Nayudu.
25. Sriman M. G. Patnaik Mahasayo.
26. Dr. P. Subbarayan.
27. Mr. K. R. Venkatarama Ayyar.
28. Rao Bahadur T. A. Ramalingam Chettiyar.
29. Khan Bahadur P. Kalif-ul-lah Sahib Bahadur.
30. B. Pocker Sahib Bahadur.
31. Mr. V. P. Narayanan Nambiyar.
32. ,, M. A. Manikkavelu Nayakar.
33. Ahmed Miran Sahib Bahadur.
34. Mr. A. Ranganatha Mudaliyar.
35. ,, K. Koti Reddi.
36. ,, C. R. Parthasarathi Ayyangar.
37. ,, F. G. Luker.
38. ,, F. J. Stanes.
39. Rai Sahib C. Kolanda Reddi.
40. Mr. C. Satyanarayana Choudari.
41. Rao Bahadur Sir A. P. Patro.
42. Rao Bahadur C. Natesa Mudaliyar.
43. Mr. C. Basu Dev.
44. Diwan Bahadur S. Ellappa Chettiyar.
45. Rao Sahib D. Krishnamurti.
46. Khan Bahadur Yahya Ali Sahib Bahadur.
47. Mr. G. Sriramulu.
48. ,, H. M. Jagannatham.
49. Rao Sahib V. I. Muniswami Pillai.
50. Rao Bahadur R. Srinivasan.
51. Mr. G. R. Premayya.
52. ,, G. Lakshmana Reddi.
53. Mrs. K. Alamelumangathayaramma.
54. Rao Bahadur G. Jagannadha Raju.
55. Pandit Ganala Ramamurti.
56. Mr. Abdul Hameed Khan.

Neutral.

1. The hon. Khan Bahadur Sir Mahomed Usman Sahib Bahadur.
2. ,, Diwan Bahadur Sir M. Krishnan Nayar.
3. ,, Sir Archibald Campbell.
4. ,, Mr. H. G. Stokes.
5. ,, Diwan Bahadur S. Kumaraswami Reddiyar.
6. ,, Mr. P. T. Rajan.
7. Mr. C. E. Jones.
8. ,, J. A. Thorne.
9. Mr. H. M. Hood.
10. ,, R. Madanagopal Nayudu.
11. ,, S. H. Slater.
12. ,, E. Conran Smith.
13. ,, T. Sundara Rao Nayudu.
14. Khan Bahadur Syed Tajuddin Sahib Bahadur.
15. Mr. Mahboob Ali Baig.
16. ,, K. M. Duraiswami Reddi.
17. ,, W. K. M. Langley.
18. ,, W. P. A. Soundara Pandian.
19. S. M. K. Beyabani Sahib Bahadur.

Ayes 56. *Neutral* 19.

The resolution was carried.

The House then adjourned to meet again at 11 a.m. the next day.

IV.—PAPERS LAID ON THE TABLE OF THE HOUSE.

1. [1] *U.O. Note No.* 22792–2, *Public* (*General*), *dated* 19*th October* 1932, *with reference to question No.* 149 *answered on* 5*th August* 1932.

2. [2] *U.O. Note No.* 22785–2, *Public* (*General*), *dated* 18*th October* 1932, *with reference to question No.* 82 *answered on* 3*rd August* 1932.

3. [3] *U.O. Note No.* 22788–2, *Public* (*General*), *dated* 19*th October* 1932, *with reference to question No.* 85 *answered on* 3*rd August* 1932.

[1] Printed as Appendix VIII on page 267 infra.
[2] Printed as Appendix IX on page 268 infra.
[3] Printed as Appendix X on page 269 infra.

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4. [4] *G.O. No.* 4040, *L. & M., dated* 12*th October* 1932, *fixing the date of retirement of the members of the Melathur Panchayat.*

5. [4] *G.O. No.* 4047, *L. & M., dated* 12*th October* 1932, *notifying exemption of personal cars belonging to Their Highnesses the Maharaja of Jeypore and Jodhpur from payment of tax.*

6. [5] *U.O. Note from Public (Police), dated* 19*th October* 1932, *with reference to question No.* 94 *answered on* 4*th August* 1932.

7. [6] *U.O. Note No.* 22252–2, *Public (General), dated* 17*th October* 1932, *with reference to question No.* 9 *answered on* 2*nd August* 1932.

8. [7] *U.O. Note No.* 22786–2, *Public (General), dated* 19*th October* 1932, *with reference to question No.* 83 *answered on* 3*rd August* 1932.

9. [8] *U.O. Note No.* 22787–2, *Public (General), dated* 20*th October* 1932, *with reference to question No.* 84 *answered on* 3*rd August* 1932.

10. [9] *U.O. Note No.* 23943–2, *Public (General), dated* 21*st October* 1932, *with reference to question No.* 123 *answered on* 5*th August* 1932.

11. [10] *U.O. Note No.* 22789–2, *Public (General), dated* 20*th October* 1932, *with reference to question No.* 145 *answered on* 5*th August* 1932.

12. [11] *U.O. Note No.* 23939–2, *Public (General), dated* 21*st October* 1932, *with reference to question No.* 147 *answered on* 5*th August* 1932.

13. [12] *U.O. Note No.* 23935–1, *Public (General), dated* 20*th October* 1932, *with reference to question No.* 150 *answered on* 5*th August* 1932.

14. [13] *U.O. Note No.* 23942–2, *Public (General), dated* 20*th October* 1932, *with reference to question No.* 151 *answered on* 5*th August* 1932.

15. [14] *U.O. Note No.* 4319 *C*-3, *Law (General), dated* 19*th October* 1932, *with reference to the answer to the supplementary question to question No.* 77 *answered on* 3*rd August* 1932.

16. [15] *U.O. Note No.* 4330 *C*-3, *Law (General), dated* 19*th October* 1932, *with reference to the answer to the supplementary question to question No.* 76 *answered on* 3*rd August* 1932.

R. V. KRISHNA AYYAR,
Secretary to the Legislative Council.

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4 Published in the *Fort St. George Gazette.*
5 Printed as Appendix XI on page 270 infra.
6 Printed as Appendix XII on pages 270–271 infra.
7 Printed as Appendix XIII on page 272 infra.
8 Printed as Appendix XIV on pages 272–273 infra.
9 Printed as Appendix XV on page 274 infra.
10 Printed as Appendix XVI on page 274 infra.
11 Printed as Appendix XVII on page 275 infra.
12 Printed as Appendix XVIII on page 276 infra.
13 Printed as Appendix XIX on pages 276–277 infra.
14 Printed as Appendix XX on page 278 infra.
15 Printed as Appendix XXI on page 279 infra.

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APPENDIX I.

[*Vide* answer to question No. 213 asked by Mr. A. B. Shetty at the meeting of the Legislative Council held on the 1st November 1932, page 156 supra.]

G.O. No. 992, Development, dated 25th July 1932.

READ—the following paper:—

From the Director of Fisheries, Ref. No. 1073-C/32, dated 8th July 1932.

Order—No. 992, *Development, dated* 25*th July* 1932.

In the circumstances explained the Government accept the recommendations of the Director of Fisheries that the fisheries elementary school at Kavvayi should continue to be mainly concerned with the education of fisher children.

(By order of the Government, Ministry of Education and Excise)

S. H. SLATER,
Secretary to Government.

To the Director of Fisheries.

APPENDIX II.

[*Vide* answer to question No. 232 asked by Sriman M. G. Patnaik Mahasayo at the meeting of the Legislative Council held on the 1st November 1932, page 168 supra.]

(1)

Report referred to in the answer to clause (*b*) of question No. 1290.

Copy of letter from the Collector of Vizagapatam, No. 4078/32-*A*-7, *dated the* 25*th August* 1932.

[Public Services—Vizagapatam Agency—Oriyas—Representation.]

Subordinate officers of the Revenue Department.—It is not possible to post Oriya-knowing officers to the Agency taluks, where the Court language or one of the Court languages is Oriya as there are practically no Oriya-knowing men on the establishment list of this district.

2. The Agency taluks, where Oriya is the sole Court language or one of the Court languages, have no separate establishment list, and the appointment of taluk officers to these taluks follows the ordinary rules governing the appointment of Deputy Tahsildars and Sub-Magistrates. A knowledge of Oriya has not been prescribed by the Government Order as a necessary qualification for appointment as taluk officer in these taluks, and it is not therefore until men are actually posted to these taluks that they have any opportunity of learning colloquial Oriya as spoken in the Agency tracts.

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3. Unless a knowledge of Oriya is made a necessary qualification for appointment as taluk officer in such taluks, and is prescribed by the Government, it appears doubtful whether the position can be improved, as under existing conditions, members of the district establishment, who have qualified for appointment as Deputy Tahsildar according to the statutory rules, cannot be passed over, merely because they do not know Oriya.

4. The other alternative is to recruit a certain number of Oriyas to the district establishment, but Oriyas do not appear able to qualify for appointment in the Revenue Department under the competitive examination—or else they do not desire to join the Revenue Department. *Even prior to the introduction of the competitive examination, few Oriyas appear to have applied for appointment as clerks in this district.*

5. *Subordinate officers of other departments.*—These officers are posted by heads of other departments and I am unable to say whether a knowledge of Oriya is regarded as one of the governing factors in making postings to the Agency.

6. So far as the Medical, Public Works, and Excise Departments are concerned, this point does not appear to be taken into consideration at all, as (i) with regard to the Medical Department service in the Agency for two years appears to be obligatory for every junior Sub-Assistant Surgeon irrespective of whether he knows Oriya or not, (ii) most of the Public Works Department subordinates appear to come from the south of the Presidency, (iii) in the Excise Department, appointments are made from all over the Northern Division and a knowledge of Oriya does not seem to be regarded as a " sine qua non " for the post of Sub-Inspector in the Agency Circles—as recently a Sub-Inspector was appointed to the Nowrangapur taluk who did not know even Telugu and who had to be transferred back to some area where his languages—Tamil and English—might be of some use to him.

7. In the Police Department, however, many of the constables and several of the Sub-Inspectors know Oriya, either being Oriyas from the Ganjam district or having picked it up during their service in the Agency. On the whole, there are more Oriyas or Oriya-knowing men in the Police Department in the Agency than in any other department.

8. *Gazetted officers.*—The Special Assistant Agents, Koraput and Parvatipur, and the District Superintendent of Police and Assistant Superintendent of Police, Koraput, have hitherto usually been European officers, who have taken Oriya as their second vernacular language while serving in the area.

(2)

Report referred to in the answer to clause (*e*) of question No. 1289.

Copy of letter from the Collector of Ganjam, D. Dis. No. 6226 *of* 1932, *dated 9th September* 1932.

[Public services—Oriyas—Ganjam district representation.]

It is a fact that since the institution of the system of recruitment to the various services through the Madras Services Commission the

orders referred to are not being observed. The statutory service rules require that the recruitment of persons to the Services should be in consultation with the Madras Services Commission. Lists of selected candidates are published from time to time and the Collector is bound to appoint them in the communal order. These lists show that the selected candidates for the Madras Ministerial Service are not persons knowing Oriya. Oriyas, though available cannot be appointed as clerks as the concessions shown to them previously have been withdrawn by the statutory rules. In these circumstances it has been found impossible to maintain the proportion of Oriya clerks ordered to be maintained in public offices in this district.

2. It is also true that persons with no knowledge of Oriya are being recruited as clerks in the public offices of this district. This is because the lists approved by the Madras Services Commission contain either Telugus or Tamilians.

Appendix III.

[Vide answer to question No. 237 asked by Mr. A. Ranganatha Mudaliyar at the meeting of the Legislative Council held on the 1st November 1932, page 172 supra.]

Appendix showing details of specification, prices and condition of tractors.

Particulars with specification.	Original cost. RS.	A.	Remarks on condition.
At Nilambur—			
1. Holt Caterpillar Tractor 10 ton 40 H.P. No. 18714 complete with grousers Engine No. 28662. Received from Coorg. Revolutions per minute 750, Magneto H.K. No. 114366 with few tools.	6,253	4	Magneto gives trouble. Apart from this the machine is in good order.
At Beypore—			
2. Holt 5 ton Caterpillar Tractor No. 40373, H.P. 20.	24,928	11	Completely worn out. Not worth repairing. Can be used only as a stationary driving engine.
3. Cleveland Cletrac Caterpillar Tractor, Engine Motor No. 40819, Tractor No. 11835. Complete with tools. Weidley motor.	3,200	8	Do.
4. Fordson Tractor complete on four road wheels No. 444060, 22-:b.h.p. at 1,000 revolutions per minute.	3,060	0	In good condition. Requires some replacements of parts.
At Top Slip—			
5. Fordson Tractor No. 142735 with M.A.C. Hoist Model A and 700 feet ½ inch diameter rope complete with tools.	6,327	5	Do.
At Olavakkot—			
6 and 7. Two Fordson Tractors equipped with two sets of Agricultural wheels Engine Nos. 686167 and 686168 Model Ford F. No. (1485-C) fitted with four-cylinder engine. Each motor develops 20-b.h.p. at 1,000 revolutions per minute.	4,876	0	In good condition.

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Appendix IV.

[Vide answer to question No. 248 asked by B. Pocker Sahib Bahadur at the meeting of the Legislative Council held on the 1st November 1932, page 182 supra.]

Statement showing the towns where the Mappilla State prisoners implicated in the Malabar rebellion of 1921 *are confined.*

Madras State Prisoners Regulation II of 1819.

District.	Town.	Number.	Remarks.
North Arcot	Arkonam	2	At large under Police surveillance.
	Vellore	4	
South Arcot	Villupuram	2	
Chingleput	St. Thomas' Mount ..	1	
Coimbatore	Coimbatore	1	
Kistna	Masulipatam	1	
Kurnool	Kurnool	2	
Madras	Madras	6	
Madura	Palni	1	
Tanjore	Kumbakonam	1	
	Muthupet	2	
	Nagore	1	
	Negapatam	1	
	Tanjore	1	
Tinnevelly	Palamcottah	1	
	Pettai	1	
Trichinopoly ..	Karur	2	
	Srirangam	1	
	Trichinopoly	3	
	Total ..	34	

Moplah Outrages Act, 1859.

District.	Town.	Number.	Remarks.
North Arcot	Polur	1	At large under Police surveillance.
	Vellore	2	
South Arcot	Cuddalore	1	
Salem	Salem	1	
Tanjore	Tanjore	1	
Trichinopoly	Trichinopoly	3	
Vizagapatam	Vizagapatam	1	
	Total ..	10	

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APPENDIX V.

[Vide answer to question No. 249 asked by Mr. U. C. Subrahmanya Bhatt at the meeting of the Legislative Council held on the 1st November 1932, page 183 supra.]

Petition to the District Magistrate of South Kanara, Mangalore, dated 24th April 1932.

We, the undersigned, beg to submit the following on the recent police excesses in our district:—

1. We regret to find that the police of the district have been all along beating the Congress picketeers in a brutal and merciless manner. When questions were asked in the Legislative Council to ascertain whether such beatings were given under the orders of Government, it was stated by the Home Member that it was not the intention of Government that individual picketeers, less than five in number and who do not form an unlawful assembly, should be beaten, and if definite cases of the sort complained of were brought to the notice of the authorities, proper action would be taken.

2. After these assurances of the Home Member, as long as the Legislative Council was sitting in March last, the actions of the police in our district were apparently in keeping with such assurances. But no sooner the Council sittings were over the police have reverted to their former methods with redoubled vigour.

3. We recognize the necessity of Government taking adequate measures to put down lawlessness and disorder. But we believe that in the name of maintaining law and order the Government do not wish to resort to lawlessness themselves. It is therefore astounding that after such repeated assurances given by the Home Members at Madras and Delhi and even by the Secretary of State for India in the British Parliament, the police of our district should still continue their brutal attacks on picketeers even when they are less than five in number and the traffic on the roads is in no way hindered.

4. We desire to bring to your particular notice the following among other incidents that have taken place in various parts of our district from the 3rd to the 16th of this month (April).

At Mangalore.

5. On 3rd April 1932 three Congress volunteers, B. R. Kombrabail, Uggappa Payyade and Mahalinga Shetty, picketed the cloth shop of Messrs. R. B. Vasanth in Webster Market Street. There was a severe cane charge on them, each receiving 20 to 30 cuts which resulted in serious injuries.

6. On 6th April 1932 two volunteers, Laxman, aged about 16 years, and one K. Upendra Kini, picketed the cloth shop of Messrs. Kanji Bros. at Hampankatta. They were likewise severely caned, each receiving 15 to 20 beatings.

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7. On 8th April 1932 three volunteers, Seetharam, Babu Rao and Keshava Kamath (aged about 13 years), picketed the cloth shop of Messrs. R. P. Rangaswami Chetti & Sons in Car Street. The beating of the first two volunteers was very severe and the wounds caused on the first of them have not yet fully healed.

8. On the morning of 9th April 1932 two volunteers, K. Upendra Kini and Sadashiva Mayya, went to picket the cloth shop of Messrs. Mulki Venkatraya Srinivasa Prahbu & Co. Mr. Nagappa Kamath, a partner of the said firm who was in the shop, not only did not object to the picketing but asked the picketeers not to stand on the road in front of the shop which they were then doing but invited them to sit in the shop. So that, when soon after, Police Inspector Khan Saheb Schamnad with his party came to the place the picketeers were seated on the verandah-plank of the shop. The said Police Inspector dragged out the two volunteers from the shop on to the public road in front and then ordered a beating which is too horrible to describe. The ends of the sticks used for the beating went into shreds. The sticks were then reversed and the beating continued with the other ends until they also gave way.

9. On the evening of the same day, the shop of Messrs. R. B. Vasanth in the Webster Market Street, referred to in paragraph 5 supra, was picketed by three volunteers, T. Vasudeva Pai, Ramachandra Shenoy and Kumardas. They were severely beaten.

10. On 10th April 1932 the shop of Messrs. Kanji Bros. already referred to was picketed by Keshava and Sankappa Shetty. They were very severely beaten, each receiving not less than 40 cane cuts. The former was an in-patient in the Wenlock Hospital.

11. On 11th April 1932 the same shop was again picketed by Mr. M. M. Rama Rao, M.A. (Hons.), and one Jayarama Shetty. The incidents of this day have been reported to you shortly after in a statement signed by some of the signatories to this memorandum and others who were eye-witnesses to the occurrence, and have attracted wide attention all over. The professor who is of young age and weak in body is a brilliant Chemistry M.A. (Hons.) of the Madras University. He was till about a week prior to the incident a professor in the local St. Aloysius' College and was deeply loved and respected by his students. He resigned his post with a view to join the Civil Disobedience Movement. The way he was beaten was particularly inhuman and brutal. He is still an in-patient in the Wenlock Hospital and we are horrified to learn that his leg bone has been fractured by the beating. His self-sacrifice and the beating he received at the hands of the police have created a sensation and an urge to suffering and sacrifice in others in the district and elsewhere, and particularly amongst the student population, as nothing else could have done.

12. Within a few minutes of the beating of Professor Rama Rao and his co-volunteer two others, Mahalinga Shetty and Manjunath (aged about 15 years) picketed the same shop again. They were also severely beaten.

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13. On 12th April 1932 as the immediate aftermath of the beating on the previous day of Professor Rama Rao, two boys, Egbert William Fernandez and Alexander Pinto, belonging to the Catholic Community of Mangalore, which has generally stood aloof from the Congress movement, went to picket the selfsame shop along with one Babu Shetty, a Hindu. All the three were beaten by the police, but the beating was far less severe than on the previous days.

14. On 13th April 1932 was the procession at which you were yourself present. Though but for your presence things should have been very much worse, we are constrained to say that it was quite unnecessary to have ordered a second beating on the processionists after they had fallen to the ground. But we do not desire to say further on this question as a procession, in our opinion, stands on a different footing from the case of individual picketeers numbering less than five.

15. Severe as the beatings at Mangalore were our enquiries show that they were far more cruel and brutal in the mufassal stations of Kasaragod, Udipi, Coondapoor and Perdoor.

At Kasaragod.

16. On 10th April 1932 the shop of one Krishna Mallaya was picketed by volunteers Rama Hegde and Gopal Nayar. Both were mercilessly beaten by Sub-Inspector Silva and four or five constables, pushed, dragged, lifted up from the road on which they had fallen and again beaten for a length of nearly a furlong on the public road and finally left there, the former in a semi-conscious state. Rama Hegde had on his person about 18 injuries and Gopal Nayar about 20.

17. On 16th April 1932, volunteers Beeranna and Doomanna Rai picketed the shop of Mr. K. Rama Nayak. The beating on both was very severe and other processes were similar to the cases related in the previous paragraph. The boy Beeranna had also a blow on his head. The beating was done by Sub-Inspector Annappaya and two constables. The incident took place near the Court-house of the District Munsif of Kasaragod and we learn that several pleaders and even the District Munsif were the unfortunate eye-witnesses to this occurrence.

At Udipi.

18. On 6th April 1932 Cherdappa *alias* Gopal Shenoy and Hariappa Shenoy were very severely beaten at the instance of Sub-Inspector Sanjiva Rao whilst picketing the shop of one Velji Kallianji Shet.

19. On 7th April 1932 picketeers Rama Nai and Anantha Shetty picketing the same shop were dealt with likewise.

20. On 12th April 1932 three Congress volunteers, Vaman Bhat, Ramaraya Puranika and Koraga Shetty, who were not picketing but going about in different parts of the town of Udipi, were taken in the evening to the police station by the police and kept there. We learn that the Sub-Magistrate of Udipi, whose office is located in the same building who happened to be there till a late hour, had seen the boys

in police custody. After his departure the Police Sub-Inspector Saldanha and three reserve constables gave a merciless beating to the three boys and one of them with a fish tail causing severe pain. The boys were let off after the beating at about 9-30 p.m. with over a dozen injuries on each of them.

At Coondapoor.

21. The police at Coondapoor had a curious procedure of their own. On 3rd April 1932 two volunteers, B. Madappaya and a boy H. Sheena Shetty, aged about 15 years, were going on the road in Coondapoor town. Head constable Devappaya and a police constable took them to the shop of one Venkatramana *alias* Babaya Shanbhogue, a shop usually picketed previously by the Congress volunteers, and taking them there challenged them if they would picket the shop. They said 'yes.' On their so saying they were at once brutally assaulted and beaten. Two other boys, Mahabala Shetty and Mani Gopal, who were peacefully going about their business in another part of the town, were similarly brought by the police to the same shop and beaten likewise. Thereafter all the four were taken by the police to a place about three miles off, again beaten and left helpless. Some hours later on hearing the news arrangements were made by private persons at Coondapoor to bring them to the Hospital and have their injuries attended to.

22. On 9th April 1932 two picketeers, B. L. Adiga and Sanjiva Shetty, were similarly beaten and their injuries not attended to by the police.

At Perdoor.

23. In sheer inhuman cruelty the incident which took place on the 12th and 13th instant at Perdoor, a small town situated 12 miles from Udipi, surpasses all others. One Lakshminarayana Ballal, aged about 23 years, who has passed the S.S.L.C. Examination and was a teacher in the Perdoor National School, was singly picketing a toddy and an arrack shop, lying close to each other near the infrequented village road going from Perdoor to Bairampalli. The toddy and arrack shops are situated in an uninhabited place in the vicinity of Perdoor, there being no shop or habitation within a furlong all round. On the evening of the 12th instant when he was so picketing, Mr. Amiruddin, Sub-Inspector of Police at Brahmavar, and four constables came to the spot and asked him to go away. As he refused, a severe beating was administered to him by the Sub-Inspector and the constables. He was given not less than 100 cuts with canes and lathi. The beating was mostly below the knees and the arms below the elbow. Unable to stand the beating the volunteer dropped down several times. He was lifted again and again and beaten, pushed forcibly and beaten. Sometimes he was bodily raised from the ground and forcibly thrown down. His vesti (the lower cloth) was removed and beating administered on the bare body. The shirt got torn. His sacred thread was torn away. He was taken by the police to a vacant building which was formerly a police outpost and kept there in police custody till the noon of the next day when he was let off. At about 2 p.m. on the 13th, i.e., soon after

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he was let off, the volunteer with his legs swollen by the previous day's beating came limping to picket the same shops again. The same Sub-Inspector and his four constables again gave a severe beating. The beating was directed on the swollen legs, the swollen parts being very sensitive and painful. He fell down and was unconscious for hours. He was lying on the road in that motionless condition for some time. Later, the police carried him a few yards away and lifting up his body threw it over a fence on to an adjoining field. He was allowed to lie in that condition for about two hours directly under the sun, the police guarding him all the while. Some people wanted to give him some water and other help. The police prevented the same. Later, people were allowed to go near him. Some water was poured into his mouth but it would not get in. He continued in that unconscious condition. The police got fright and brought him again to the place where he was picketing and sent for the Rural Medical Practitioner of Perdoor. The news got round the town that the picketeer was dead. Hearing of it Mr. Bellanje Krishnaye Hegde, District Board Member and a rich landowner of the locality, and several other persons of Perdoor went and saw the volunteer in this unconscious condition. They remonstrated with the Sub-Inspector for the inhuman treatment. The volunteer regained consciousness at the dispensary at about 7-30 p.m. After about an hour the Sub-Inspector had him removed to the same vacant out-post. The next day he was put in a bus by the police and taken to a place called Parkala, 8 miles from Perdoor and 4 miles from the town of Udipi, and left on the roadside to shift for himself. He is now in the Government Hospital at Udipi as an in-patient. He is said to have 29 injuries on his body and 2 of them in a suppurated condition.

24. A narration of the above incidents has been made by us from reliable information and also from personal knowledge and enquiry by some of us.

Certain common features.

25. In most of the cases noted above, the persons who were beaten by the police had various injuries which will be borne out by the registers in the hospitals to which they were taken. There is one point, however, which greatly distresses us. In many instances, particularly in the mufassal stations, after causing severe injuries on these volunteers it is cruel to find that the police did not care to make any arrangement for their medical treatment. The case of Perdoor referred to above, the four volunteers of Coondapoor left 3 miles away, and the three volunteers beaten in the lock-up at Udipi are some of these. In the incident at Kasaragod referred to above, after dragging and beating the volunteers for over a furlong on the public road, they were not attended to by the police but had to shift for themselves and were treated by Dr. Bhandary, a private medical practitioner of that place. In Mangalore itself, though in the first some instances the volunteers were taken soon after the beating to the Government hospital, probably to avoid a correct recording of the injuries, the police have failed to do this in some later instances. For instance in the case of Professor Rama Rao, who was beaten on the evening of the 11th at about 4-30 p.m. he

was taken to the police lock-up and kept there till about 10 a.m. of the next day without any medical aid in spite of the fact that his injuries were serious. The case of Thimmappa Shetty, who was one of the processionists on the 13th instant, is another. He had nothing less than 30 to 40 cane blows and yet he was taken directly to the lock-up and his injuries attended to only on the morning of the next day. We consider that this is a very grave state of affairs. We learn that when stripes are ordered to a criminal by a Magistrate, a doctor has got to be present, the condition of the criminal as to his fitness to receive the stripes is certified to by the doctor, and after the injuries are inflicted they are medically treated at once. But it pains us very much to see that in the case of a civil resister, who surely is different from an ordinary criminal, the police are themselves the judges and executioners at once of the punishment they wish to award and to any extent they please, and after inflicting the worst form of brutality are themselves to decide whether or no the injuries are to be treated. It appears to us to be thoroughly opposed to all considerations of humanity, let alone of civilized Government.

26. Another common feature of most of these beatings is that the lathi and cane blows aimed with all vigour and force are particularly directed towards the ankle and the knee-joints. After a few beatings it is impossible for any man or boy to stand erect without falling. From sheer pain the legs do not support the body. Even after such falling down they are lifted up by constables on either side and then beaten again and again on the lower parts of their body. They are pushed forcibly and asked to go away from the place after rendering them physically unable to do so. And when they fall down after being so pushed they are beaten over and over again. This is a piece of inhumanity which it is impossible to tolerate.

27. Except in the case of the procession referred to above, in all other cases where individual picketeers numbering less than five were beaten as aforesaid there was no question of the existence of an unlawful assembly unless it be that the police themselves form one as they appear to come to the scene of occurrence every time with a previous determination to inflict this illegal beating. There can be no talk of any obstruction to traffic either, since whenever these beatings take place police patrol the streets and the sight-seeing crowds are held off at a distance by the police themselves.

28. We fail to understand the legality of these beatings or for any need for them, particularly when we understand that no attempt is made to arrest and take away the picketeers and no resistence is offered by the picketeers for their being arrested and taken away.

29. The conduct of the police as seen from the above and similar incidents in the district is having an effect on the public the very reverse of what is intended. If the object is to terrorize the public and to stop the activity of the volunteers or the sympathy of the common public towards them, it has, in our district at any rate, signally failed to achieve that purpose. These inhuman and heart-rending beatings

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on defenceless passive resisters have shaken all public confidence in the bona fides of the Government, have driven many who were apathetic to the movement in its earlier stages into being its active sympathizers, and so far as the actual number of volunteers willing to undergo such sufferings is concerned every such public exhibition of brutality has actually increased their number day by day. We are sorely grieved at the sad turn the affairs are taking in our district, which probably being situated in quite a remote corner of the Presidency, some of the police officials seem to think that anything can be done with impunity. We therefore feel it our imperative duty to give our respectful and emphatic warning to you, and through you to the Government, that brutalities like these have seriously undermined in the public eye the prestige and the sense of fairplay and justice of the Government as no act of these volunteers could ever have done. The sooner they are stopped the better it is for all concerned.

30. Such brutalities systematically inflicted as they have been in the district are also engendering in many a bitterness which might lead to violence. It may be that some of the police officials responsible for them wish for this result so that when there is a conflagration they may have a chance of using more cruel and stringent measures and obtain great honours for themselves for successfully handling such serious situations. Whatever honour or profit it might bring to individual officers the result to the public at large and especially to the law-abiding portion of it will be disastrous.

31. The matters alleged above are of so serious and urgent a nature that we request you to be pleased to hold a public enquiry into the above and similar incidents that have taken place in this district, to have the persons responsible for them suitably dealt with and to see that such events do not recur in the future, so that public confidence might be restored in the repeated assurances given by the Home Member and the Secretary of State, and in the anxiety of the Government to maintain law and order. And we on our part shall render every assistance in our power to help such an enquiry.

All communications in this matter may be addressed to Mr. A. B. Shetty, M.L.C., Attavar, Mangalore.

A. B. Shetty, M.L.C.
U. C. S. Bhatt, M.L.C.
J. A. Saldanha, ex M.L.C.,
Advocate and Retired Assistant Sessions Judge.
Diwan Bahadur N. Subba Rao,
President, District Educational Council.
K. Sadasiva Rao,
Advocate, President, Taluk Board, Mangalore.
Nellikai Venkat Rao,
Municipal Councillor and ex Chairman, Mangalore Municipal Council.
Abdul Kadir Asadi,
ex Municipal Councillor and Landholder.

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M. Madhava Rao,
Vakil, Vice-Chairman, Municipal Council, Mangalore.

K. Vittal Shetty,
Chairman, Municipal Council, Mangalore.

P. R. Punja,
Advocate and President, District Temple Committee.

G. Somashekar Rao,
Vakil, Mangalore.

A. Srinivasa Pai,
Advocate and President, Bar Association, Mangalore.

M. Shiva Rao, L.R.C.P. & S. (Edin.),
President, District Medical Association.

M. S. Madhava Rao,
Order of the Brothers of Service.

J. Machado,
Municipal Councillor and Secretary, Indian Christian Civic League.

K. R. Achar, M.A., LL.B.,
Vakil, Mangalore.

K. R. Karant,
Vakil and Municipal Councillor, Mangalore.

S. B. Bhide,
Vakil, Mangalore.

Appendix VI.

[Vide answer to question No. 255 asked by Mr. U. C. Subrahmanya Bhatt at the meeting of the Legislative Council held on the 1st November 1932, page 187 supra.]

Name, age, etc., of persons sentenced to be flogged by the Joint Magistrate, Coondapoor, on 10th June 1932.

Serial number and name.	Age.	Sentence passed.
1. Macha	16	Six stripes.
2. Macha	20	Each ten stripes.
3. Govinda	22	
4. Venkta	21	
5. Masti	20	
6. Govinda	20	
7. Marla	16	Six stripes.
8. Manja	20	Each ten stripes.
9. Mata	20	
10. Kuppa	20	
11. Govinda	20	
12. Ganapa	15	Each six stripes.
13. Durga	15	
14. Govinda	20	Ten stripes.

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Appendix VII.

[Vide answer to question No. 259-A asked by Mr. V. T. Arasu at the meeting of the Legislative Council held on the 1st November 1932, page 192 supra.]

Proceedings of the Stationary Sub-Magistrate, Jayankondam, M.C. No. 8 *of* 1932, *dated 3rd day of June* 1932.

Present:

M.R.Ry. T. CHIDAMBARAM PILLAI, B.A.,
Stationary Sub-Magistrate, Jayankondam.

Whereas from an application and sworn statement made before me on 2nd June 1932 by the Sub-Inspector of Police, Jayankondam, Udayarpalaiyam and Kodukkur that assemblies, meetings and other demonstrations are being or likely to be organized or held in the undermentioned zamin villages attached to the Udayarpalaiyam zamindari against payment of rent legitimately due to the Udayarpalaiyam Zamindar and to offer resistance to the said zamin officials in the attachment of properties and whereas I am satisfied from the said reports and statements that such assemblies, meetings, demonstrations and resistance are likely to cause imminent breach of peace and disturbance of public tranquillity and are likely to interfere with the preservation of peace and public safety and that therefore such a situation is impending and as there is no time to have notices served on the party or parties, I, T. Chidambaram Pillai, B.A., Stationary Sub-Magistrate, Jayankondam, under the powers invested in me as such do hereby pass an emergent ex parte order under section 144, Criminal Procedure Code, and do hereby prohibit under the said section the holding of any such assembly, meetings or demonstrations of any kind by all or any of the public and direct the public generally to abstain from organizing, holding, attending or in any manner taking part in such assemblies, meetings or demonstrations in any public place, road or thoroughfare frequented by the public generally or to which the public or any section of the public has access within the limits of the said zamin villages and to offer resistance to the said zamin officials.

2. This order shall be in force for a period of two months from this date within the limits of the said villages so far as they lie within my jurisdiction.

(1) Edayar, (2) Karadikulam, (3) Pilakurichy, (4) Angarayanallur, (5) Kaduvettangurichy, (6) Nayaganaipirial, (7) Tennubilikurichy, (8) Elaiyur, (9) Melur, (10) Vellam and (11) Kuvathur villages.

Given under my hand and the seal of this Court, the 3rd day of June 1932.

Jayankondam,
3rd June 1932.

T. Chidambaram Pillai,
Stationary Sub-Magistrate.

APPENDIX VIII.

[Vide item IV—Papers laid on the table of the House—page 252 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 22792-2, *dated* 19*th October* 1932.

With reference to the answer to clauses (*d*) and (*e*) of question No. 149 answered in the Legislative Council on the 5th August 1932, the following information is laid on the table of the House:—

* 149 *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

* * *

(*d*) whether it is a fact that they (Congress volunteers who went in procession in Mangalore on 13th April 1932) were admitted into the Wenlock Hospital, Mangalore, for treatment; if so, whether the hon. the Home Member will be pleased to place a copy of the accident register or a statement of the District Medical Officer, regarding the number and nature of the injuries received by each of them; and

(*e*) what is the number of the police that were utilized to beat and disperse the said procession?

A.— * * *

(*d*) One volunteer was treated on 13th April 1932 as an out-patient in the Wenlock Hospital and another was admitted on 14th April 1932. As the accident register is a confidential record, the Government are not prepared to place an extract on the table of the House. The injuries were all contusions, due, apparently, to blows from canes.

(*e*) The number of police utilized for the purpose of dispersal was 10 or 12.

G. T. H. BRACKEN,
Chief Secretary.

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Appendix IX.

[Vide item IV—Papers laid on the table of the House--page 252 supra.]

Public (General) Department.

U.O. Note No. 22785-2, *dated the* 18*th October* 1932.

With reference to the answer to question No. 82 given in the Legislative Council on the 3rd August 1932, the following information is laid on the table of the House:—

82 *Q.*—Mr. U. C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that on the 4th May 1932, the volunteers who were picketing foreign cloth shops peacefully with national flags in Bezwada were escorted by the sergeant and the police to the Krishna river bund and detained there till about 11 a.m. and then subjected to a severe cane and lathi charge;

(*b*) whether Balipalli Appalaswami and others who had so received injuries are treated in the Peoples' Hospital; if so, whether the hon. Member will be pleased to call for a statement from the medical officer in charge of the hospital regarding the number and nature of their injuries and place them on the table of the House; and

(*c*) what action the Government have taken or propose to take in the matter?

A.—(*a*) On 4th May 1932 at about 9 a.m. a batch of six volunteers went to the foreign cloth shops at Bezwada and began to picket and to lead a procession with "National Flags." The station-house officer ordered the volunteers to disperse, but they refused to do so and persisted in picketing. The station-house officer therefore dispersed them with a cane charge and the volunteers ran away. The allegation that the volunteers were taken to the river bund and kept there till about 11 a.m. and subjected to a severe cane and lathi charge is reported to be untrue.

(*b*) Five of the injured volunteers, including Balipalli Appalaswami, went to the "Peoples' Hospital" and were given first aid and sent away. Balipalli Appalaswami was admitted as an in-patient in the night and was kept in the "Peoples' Hospital" for about 4 days and then discharged. Enquiries were made regarding the injuries received but no information was available from the "Peoples' Hospital."

(*c*) None.

G. T. H. Bracken,
Chief Secretary.

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Appendix X.

[Vide item IV—Papers laid on the table of the House--page 252 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 22788-2, *dated the* 19*th October* 1932.

With reference to the answer to question No. 85 given in the Legislative Council on the 3rd August 1932, the following information is laid on the table of the House:—

85 *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

(*a*) when were the 23 forest satyagrahis arrested for satyagraha in the Herur forest in Coondapoor taluk on the 16th May 1932 and when were they charged or released;

(*b*) whether they were given any food on 16th May 1932 when they were in Kirimanjeshwar school or later in the night when they were brought to the Baindur lock-up;

(*c*) whether the police gave them any food between the 17th and 20th May 1932 when they were in Baindur lock-up;

(*d*) whether any medical assistance was given to the satyagrahis; if so, when;

(*e*) whether it is a fact that as the police did not give them any food the people of Baindur, out of pity, served food to the arrested prisoners in the Baindur lock-up between the 17th and 20th May 1932; and

(*f*) what action the Government have taken or propose to take in the matter?

A.—(*a*) Nineteen persons were arrested in the forenoon of the 16th May 1932. Of these, 18 were put into the police lock-up and one was released but kept under surveillance. The remaining 18 were also released the next afternoon, though they continued to be under police surveillance till they were charged and produced before the Joint Magistrate, Coondapoor, on 20th May 1932.

(*b*) The brother-in-law of one of the 19 satyagrahis provided refreshments for all of them at 6 p.m. on 16th May 1932 and one Rama Aithala brought them jaggery and water at 1 p.m. in the Kirimanjeshwar school. They were then taken to the Baindur lock-up.

(*c*) The police gave them food in the forenoon of 17th May 1932 when they were in the lock-up. They were not in the police lock-up from the afternoon of 17th May 1932 and so there was no necessity for the police to feed them.

(*d*) No medical assistance was given, as it was not found necessary.

(*e*) Vide the answer to clause (*c*) above.

(*f*) None.

G. T. H. BRACKEN,
Chief Secretary.

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Appendix XI.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (POLICE) DEPARTMENT.

U.O. Note, dated the 19th October 1932.

[SUBJECT.—*Civil disobedience movement—Expenditure incurred on feeding the police—Legislative Council Question No.* 94.]

With reference to the Legislative Council Question No. 94 answered on the 4th August 1932, the following information is laid on the table of the House:—

(*a*) The total expenditure incurred on feeding the police in connection with the civil disobedience movement from January to March 1932 was Rs. 50,247–7–10 and that incurred from April to June 1932 was Rs. 45,714–14–0.

(*b*) The persons concerned were not paid their usual daily allowance for the days on which they were fed at Government expense. The amount of daily allowance saved during January to March 1932 was Rs. 34,531–6–8 and that saved during April to June was Rs. 29,023–3–4.

G. T. H. BRACKEN,
Chief Secretary.

Appendix XII.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 22252-2, *dated the 17th October* 1932.

With reference to the answer to the question No. 9 given in the Legislative Council on the 2nd August 1932, the following information is placed on the table of the House:—

9 *Q.*—Mr. A. RANGANATHA MUDALIYAR: Will the hon. the Home Member be pleased to state—

(*a*) whether the police searched the premises of the Khadi Depot of the Andhra Branch of the All-India Spinners' Association at Nidadavole; and

(*b*) whether they seized any account books, and if so, what books, how many and why; and whether they have been since returned, if not why not?

A.—(*a*) Yes.

(*b*) The police seized 37 accounts and connected books, a list of which is appended, in order to ascertain whether the funds of the depot were utilized for the furtherance of the unlawful activities of the Congress. The accounts and books seized were subsequently returned to the manager of the depot.

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List of books seized during the search of Khadi Depot at Nidadavole on 2nd February 1932.

1. A book regarding boycotting of foreign cloth printed by Jayaram Press 1
2. A book about the birth of Gandhi Mahatma printed on 22nd September 1931 1
3. A book containing the methods of All-India Spinners' Association, dated 15th July 1931 1
4. Khaddar stock book 1
5. List of stock book 1
6. Lists of payments of salaries 1
7. A book containing letter of correspondence 1
8. Old stock book 1
9. Indent book of khaddar 1
10. Indent invoice book 1
11. Letter despatch book 1
12. Letter receipt book 1
13. Old stock book 1
14. Averja book from 15th January 1930 to 13th August 1930 1
15. Averja book from 17th May 1926 to 8th July 1928 ... 1
16. Averja chitta book 1
17. Circulars regarding khaddar propaganda 1
18. A book containing vouchers 1
19. Report of Auditor 1
20. Khaddar sale bill books 9
21. Chitta, dated 1st October 1930 1
22. Letter file book from 28th July 1931 to 26th January 1932 1
23. Letter book from 7th May 1930 to 18th August 1930. 1
24. Letter book from 19th November 1930 to 4th July 1931 1
25. Letter book from 14th May 1930 to 12th November 1930 1
26. Letter book from 16th June 1929 to 26th September 1930 1
27. Letter book from 21st February 1930 to 6th May 1930 1
28. Letter book from 28th February 1930 to 19th December 1930 1
29. Post records 9
30. Books relating to Ratam and Maggam 13
31. Book relating to trial balance from 28th September 1928 to September 1929 1
32. Book relating to trial balance for 1929 and 1930 ... 1
33. Stock balance list 1
34. Price list of khaddar 1
35. Audit book from 1925 to 1926 1
36. Old stock balance lists 4
37. Letters relating to the Spinners' Associations ... 66

G. T. H. Bracken,
Chief Secretary.

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APPENDIX XIII.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 22786-2, *dated the* 19*th October* 1932.

With reference to the answer to question No. 83 given in the Legislative Council on the 3rd August 1932, the following information is placed on the table of the House:—

83 *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that Mr. K. Sundara Rao, B.A., LL.B., and several others sent a statement or a petition, dated 21st May 1932, to the Collector of South Kanara detailing the excesses committed by the police and the forest guards on the Congress volunteers who went to break the forest laws in the Herur Reserve Forest of Coondapoor taluk on 16th May 1932; if so, whether the hon. the Home Member will be pleased to place a copy of the same on the table of the House;

(*b*) whether the Collector of South Kanara enquired into the said petition; if so, what the result of the same is; and on whose evidence the enquiry is based; and

(*c*) what action the Government have taken or propose to take in the matter?

A.—(*a*) *to* (*c*) No such petition or statement was received by the Collector of South Kanara from Mr. K. Sundara Rao and others.

G. T. H. BRACKEN,
Chief Secretary.

APPENDIX XIV.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 22787-2, *dated the* 20*th October* 1932.

With reference to the answer given to question No. 84 in the Legislative Council on the 3rd August 1932, the following information is laid on the table of the House:—

84 *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

(*a*) whether on 16th May 1932 one Laxminarayanamurti, the standard bearer of the forest satyagrahis of Herur forest, Coondapoor taluk, was given about ten or twelve blows with the flagstaff which the boy had carried;

1st November 1932]

(*b*) whether one Balagone Venkataramana Hebbara, who was another of the said satyagrahis, was given two blows on the head with cudgel and whether, when his clothes were besmeared with blood resulting from the wounds caused on the head, the police removed all the clothes from his body and took them away; and

(*c*) whether it is a fact that one Karyavirya Subba and another who accidentally happened to come to the said place of forest satyagrahis was beaten and whether the former's clothes were also removed and torn?

A.—(*a*) On 16th May 1932, there was an unlawful assembly of more than nineteen volunteers in the Herur reserve forest engaged in cutting trees in contravention of Forest laws. They refused to disperse when warned by the police, so they were dispersed by a light cane charge. Laxminarayanamurti, who was a member of that unlawful assembly, may have received a few cuts, but he made no complaint to the Joint Magistrate when charged before him on 20th May 1932.

(*b*) Balagone Venkataramana Hebbara was a member of the unlawful assembly. The injury on his head is reported to have been caused by the falling of a branch of a tree in the forest.

The blood-stained clothes were not removed by the police. They are reported to have been removed by Hebbara's relatives who gave him fresh clothes.

(*c*) Khàrvi Subba, who is presumably the person referred to as Karyavirya Subba, was according to the evidence before the Joint Magistrate, Coondapoor, one of those who actually took part in the forest satyagraha as admitted by him at the trial. The other person referred to in the question is one V. Bhatta who was also arrested at the time for taking part in forest satyagraha. Kharvi Subba's clothes were not removed or torn. They made no complaint to the Joint Magistrate, Coondapoor, in Court.

G. T. H. Bracken,
Chief Secretary.

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Appendix XV.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 23943-2, *dated the* 21*st October* 1932.

With reference to the answer to question No. 123, given in the Legislative Council on the 5th August 1932, the following information is placed on the table of the House:—

123. *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that in May 1932 the Police beat Mr. Atluri Jayaramaya of Vanapamula in Bezwada and that his ribs were broken on account of the severity of the lathi blows given by the Police; and

(*b*) if so, under what circumstances was the said beating given and where, and whether the Police gave him medical assistance after the beating; if so, will the hon. the Home Member be pleased to place on the table of the House a statement showing the number and nature of the injuries received by him and the remarks of the medical officer who attended regarding the same?

A.—(*a*) It is reported that the person in question was not beaten on any occasion in May and that his ribs have not been broken.

(*b*) Does not arise.

G. T. H. BRACKEN,
Chief Secretary.

Appendix XVI.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 22789-2, *dated the* 20*th October* 1932.

With reference to the answer to clause (*c*) of question No. 145, given in the Council on the 5th August 1932, the following information is placed on the table of the House:—

The two picketers referred to were admitted into the "Peoples' Hospital." No information as to the number and nature of the injuries received by them can be got from the hospital.

G. T. H. BRACKEN,
Chief Secretary.

Appendix XVII.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

Public (General) Department.

U.O. Note No. 23939-2, *dated the* 21*st October* 1932.

With reference to the answer to question No. 147, given in the Legislative Council on the 5th August 1932, the following information is placed on the table of the House:—

* 147 *Q.*—Mr. U .C. Subrahmanya Bhatt: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that on 13th April 1932, the "Jallianwalabhag Day," two batches of eight volunteers each went out in procession in Bezwada and the Police beat them severely with lathis;

(*b*) whether it is a fact that one of the said volunteers Banka Yedugondalu, even after he fell down unconscious after the beating, was three times raised up and beaten by the sergeants again and again and that his left leg was fractured;

(*c*) whether it is a fact that another of the said volunteers, Mr. Yanduri Veeraraghavayya, was beaten on his testicles on that day; and

(*d*) whether it is a fact that Mr. Kambhampati Venkateswara Rao, another of the said volunteers, was lifted up even after he fell unconscious and beaten by the sergeants and was severely injured under his left eye?

A.—(*a*) On 13th April 1932 four batches of volunteers went out in procession in Bezwada. The first batch consisted of 12, the second batch of 6, the third batch of 7, and the fourth batch of 8 volunteers. The volunteers were ordered to disperse, but they refused to do so and showed a defiant attitude, whereupon they were forcibly dispersed. They were not beaten severely with lathis. The third batch was removed from the bazaar to a road close to the anicut, and they were subsequently let off.

(*b*) Banka Yedugondalu did not fall down unconscious, nor was he repeatedly beaten. His left leg was not fractured.

(*c*) Enduri Veeraraghavayya was not beaten on his private parts.

(*d*) Kambhampati Venkateswara Rao did not fall unconscious. He fell on a dealwood box on the side of the road and his eye was injured thereby. He was not struck on the eye.

G. T. H. Bracken,
Chief Secretary.

APPENDIX XVIII.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 23935-1, *dated* 20*th October* 1932.

With reference to the answer given to question No. 150 in the Legislative Council on the 5th August 1932, the following information is laid on the table of the House:—

150. *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that picketers in Mangalore are arrested in the evening since the beginning of this month, taken to the lock-up and detained in the night and let off next morning at about 9 a.m.; and

(*b*) if so, whether it is a fact that they are not really supplied with any food though the Stationhouse officer daily makes a bill for their feeding charges?

A.—(*a*) & (*b*) The attention of the hon. Member is invited to the answer to question No. 151 placed on the table of the House. If any case of failure by an officer in charge of a police station to use the money provided for feeding is brought to notice, the matter will be investigated.

G. T. H. BRACKEN,
Chief Secretary.

APPENDIX XIX.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

PUBLIC (GENERAL) DEPARTMENT.

U.O. Note No. 23942-2, *dated the* 20*th October* 1932.

With reference to the answer to question No. 151 given in the Legislative Council on the 5th August 1932, the following information is laid on the table of the House:—

151. *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Home Member be pleased to state—

(*a*) whether it is a fact that in Mangalore since the beginning of July picketers are arrested and kept in the lock-up during the nights and released next morning at about 9 a.m.;

(*b*) whether just before they are put in the floor of the lock-up it is watered profusely;

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(*c*) whether all the clothes of the picketers are removed by the Police except a small loin cloth;

(*d*) whether it is a fact that they are not given any food at night;

(*e*) whether it is a fact that they are not given any clothes or mats to lie upon but are made to lie on the wet floor without any clothes starving and half-naked; and

(*f*) what action have the Government taken or propose to take in the matter?

A.—(*a*) The procedure was not adopted for the first time in July nor is it peculiar to the case of picketers. Persons temporarily detained in the lock-up may be released at any time if it is decided by the District Superintendent of Police not to prosecute.

(*b*) When the lock-up has to be used on two or more consecutive days it has to be washed on the second day if the occupants have made the floor dirty. This is done in the interest of cleanliness and decency. It is possible that in wet weather the floor may occasionally remain damp.

(*c*) No.

(*d*) The sub-jail feeding hours are between 5 and 6 p.m. If picketing is done late in the evening the picketers cannot be fed as it is then too late to arrange meals for them.

(*e*) Clothing is not provided in lock-ups as arrested persons are allowed to retain their own clothes.

(*f*) None.

G. T. H. Bracken,
Chief Secretary.

Appendix XX.

[Vide item IV—Papers laid on the table of the House—page 253 supra.]

LAW (GENERAL) DEPARTMENT.

U.O. Note No. 4319 *C*–3, *dated the* 19*th October* 1932.

With reference to the answer to the supplementary question to Legislative Council Question No. 77, answered on 3rd August 1932, the information contained in the annexure hereto is placed on the table of the House.

Annexure.

* 77. *Q.*—Mr. U. C. SUBRAHMANYA BHATT: Will the hon. the Law Member be pleased to state—

(*a*) when 'A' class prisoners suffer from illness and are sent to the General Hospital for treatment, in which ward they are placed; and

(*b*) what the cost per head is in ward in which they are placed then and what the cost allowed for 'A' class prisoners in the jails is?

A.—(*a*) In special wards.

(*b*) The answer to the first part of the question is that the cost per head per day varies from Rs. 10 to Rs. 15. The answer to the second part of the question is that the food supplied to a healthy 'A' class prisoner varies within a limit of eight annas per diem.

V. N. VISWANATHA RAO,
Secretary to Government.

1st November 1932]

Appendix XXI.

[Vide item IV—Papers laid on the table of the House—page 253 supra]

LAW (GENERAL) DEPARTMENT.

U.O. Note No. 4330 *C*-3, *dated the* 19*th October* 1932.

With reference to the undertaking given by the hon. the Law Member in answer to the supplementary question to Legislative Council Question No. 76, answered on 3rd August 1932, the information contained in the annexure hereto is placed on the table of the House.

Annexure.

Statement showing the names, etc., of civil disobedience prisoners who suffered from appendicitis from January to September 1932.

Jails.	Names of prisoners.	The class in which they were placed.	The jails in which they got the attack.	The cause of the disease.	Treatment given to each with information as to where it was given and with what results.
Central Jail, Vellore.	Satyamurti.	A	Central Jail, Vellore.	Oral and intestinal sepsis. From the time when he was admitted into this jail he was complaining of irregular attacks of pain in the abdomen. The case was diagnosed as chronic appendicitis.	The patient was transferred to the General Hospital, Madras, for X-Ray examination and for operative treatment. He is still an in-patient of that hospital. His unconditional release has since been sanctioned.
Do.	L. S. Prabhu.	A	Do.	Chronic constipation. He had two attacks of appendicitis when he was outside for which he had palliative treatment. He had a relapse of it in this jail.	Was treated at the General Hospital, Madras, where he was operated upon and discharged cured.
Central Jail, Trichinopoly.	Kali Mudali.	C	Outside the jail.	Chronic constipation —seven years' duration.	Was treated in the Jail hospital from 27th May 1932 to 17th June 1932 and then he was transferred to the Gov ernment He quarter Hos Trichinopoly. he was upon a charged

V. N. VISWANAT
Secretary to